

AN *X. 14. 26*
ACCOUNT
OF
W. Penn's
TRAVAILS
IN

HOLLAND and GERMANY,
Anno MDCLXXVII.

For the Service of the Gospel
of Christ, by way of *Journal*.

Containing also Divers Letters and
Epistles writ to several Great and
Eminent Persons whilst there.

Second Impression, Corrected by the
Authors own Copy, with some Answers not before
Printed.

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668:03

T H E
Preface to the Reader.

THis Ensuing Journal of my Travels in Holland and Germany, in the Service of the Gospel of my Lord and Saviour Jesus Christ, was written for my own and some Relations, and particular Friends Satisfaction, as the long time it hath lain silent doth show: But a Copy that was found amongst the late Countess of Con-
naway's Papers, falling into the Hands of a Person that much frequented that Family, he was earnest with me, both by himself and others, to have leave to Publish it for a Common Good: Which upon perusal, I have found a willingness to

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comply with, hoping that the Lord will make the Reading of it Effectual to some into whose Hands it may Fall; as well those who have received a Dispensation of the same Ministry, for their Encouragement in their Publick Service for God, as those who are under the same Ministry, unto Zeal and faithfulness.

For it is the Glorious Gospel-Day in which God is Exalting his Dear Son, as Prophet, Priest, and King, in the Hearts of his People. Oh, that the Nations would hear him, their only Saving Health, and Israel's great Shepherd! who takes care of his sheep, that hear his Voice, and gives unto them that follow him, in the daily Cross, unto Regeneration, Eternal Life, And who hath sent, and is sending

to the Reader.

sending forth his Servants to gather home the Sheep that are gone astray in all Nations, that so there may be but One Shepherd and One Sheepfold, according to the Glorious Promise made to these latter Times; In which he (said he) would be the Teacher of his People himself: For he is Teaching thousands, by the Light, Spirit and Grace of his Son Christ, in whom he is well pleased. To this, God hath sent forth his Servants in this Day, to turn all People, as God's Call and Visitation to the Nations. And blessed are all those that Harken to this Testimony, both Mediatly and Immediately.

For God is awakening Men to the Knowledge of his Glory in the Face or Appearance of Christ, by his Spirit in their Hearts and
Con-

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Consciences, which reveals to Men the Father; yea, the deep things of God.

Oh, that they would Hear, and Fear, and Learn the things that make for their Eternal Peace! For if the Righteous scarcely are saved, where, O where, shall they appear that neglect so great Salvation! A Salvation that comes so near them, as to knock at the door of their Hearts; that searches them and tryes their Reins, and tells unto them their most inward Thoughts; and brings a line of Judgment over all their Words and Works. This is Christ Jesus the Light of the World, that was given of God for Salvation to the ends of the Earth. He has Enlightned all, and Shines to all, and Calls all, that they

to the Reader.

they should see their sins and be sorry for them, and forsake them, and take up his daily Cross and follow him whom God hath given for an Example as well as a Propitiation for our Sins. And none can know him to be their Propitiation that rejects him as their Example and Leader in their Lives and Conversations. Wherefore, Reader, be Serious, Inward and Inquisitive for thy Soul's Sake. What Faith hast thou? One that over-comes the World, or one that the Spirit of the World over-comes, which is not the Faith of God's Elect, without which we cannot please God? For that Faith works by Love. Such a love to God as will not offend him, but seeks his Glory through a most willing Obedience to his Holy Will?

Blessed

The Preface 01

Blessed are the Souls in which this Love dwells. For such have none in Heaven but God, nor in the Earth in Comparison of him; As they receive all good from him, so they resign all up to him; and tho' it be through many Tribulations that they must attain the Rest of God, yet as nothing can separate them from his love, so neither can any thing deprive them of their Reward in the End.

Wherefore, Reader, be thou perswaded to take thy Lot among that blessed Number, if thou art not yet one of them. Thou seest the way to that Divine Privilege; walk in it; for the End Crowns all: If one of that number, that have chosen God for their Portion, be Diligent, Zealous, and fervent in the
Work

To the Reader.

Work and Service of God. Redeem thy Time and Run thy Race, with care and constancy; looking to Jesus the Author, that he may be the Finisher of thy Faith. Remember who said, there are many Mansions prepared for the Faithful. Do we believe and look for another World? Let us not then live in this as if there were no other. Let our Eyes be upon our better World, and live here as Strangers that are but on our way to our Eternal Home; that so we may Answer the End of God's Love, by working out the Salvation of our own Souls (by his Power) with fear and Trembling; knowing God will Judge all, by Christ Jesus, according to the Deeds done in the Body.

B

Reader,

The Preface, &c.

Reader, this Journal is of a Religious Voyage, and has some passages in it that may Engage thy Soul to Seriousness, and let thee see how Good God is to those that go of his Holy Errands. May'st thou be heartily affected with this Testimony of his Love and Presence with his People; and feel good desires raised in thee to serve the Lord also, according to his blessed will, in thy day that Peace thou may'st know to thy Soul when time here shall be no more. I am

Thy assured Friend,

in the Best Things,

W. Penn.

(1)
AN

ACCOUNT
OF MY
JOURNEY

INTO

Holland and Germany.

B EING the First Day of the Week, I left my Dear Wife and Family at *Worminghurst* in *Sussex*, in the Fear and Love of God; and came well to *London* that Night.

The First Figure is the day of the Month, the next the Month, and the last the day of the Week.
Worm.
22. 5. 12.
London.

The next day I Employed my self on Friends behalf, that were in Sufferings, till the Evening; and then went to my own Mothers in *Essex*.

Essex.
23. 5. 24.

B 2

The

Colchester.
24. 5. 3.

(12)
The next Morning I took my Journey to Colchester, and met George Wats of London upon the Way; who returned with me, and came well to that Town that Evening.

We lodged at John Furly's the Elder, but had a Blessed Meeting at Jonathan Furly's House that Night.

Harwich.
25. 5. 4.

The next Morning early I left Colchester, and came to Harwich about Noon, accompanied with George Wats and John Furly the Elder, William Tallcoat, and J. Whiterly of Colchester; where we found dear G. F. at F. Vanderwall's House; with many more Friends.

After Dinner we went all to the Meeting; where the Lord gave us a Blessed Earnest of his Love and Presence, that should be with us in this Voyage. For his holy overcoming refreshing Power did open all our Hearts, and many of our Mouths in Ministry, Prayer, and Praises, to the Magnifying of his own Name, and Truth in that Place.

The

The Meeting done, we returned to *John Vanderwall's* House, where we took our leave of Friends; that is to say, of the Friends of that place, with others that came with us, or met us there: And so we went on Board of the *Pacquet-boat*; where (by the special Favour of the Master of the *Pacquets* to me, having formerly served under my Father,) we had the best Accommodation given to us. Many of the Friends accompanied us to the Ship; not leaving us till all was fix'd, and then we parted in the Fellowship of Jesus.

Those that came over were *G. Fox*, *R. Barclay*, *G. Keith*, *G. Wats*, *J. Furly*, *W. Tallcoat*, *J. Teamans*, *E. Keith*, My self, with two of our Servants.

We set Sail about Three in the Morning, being the Fifth day of the Week; and got the Sixth day at Night within half a League of the *Briel*.

We had good Service those two days in the Ship with several Passengers, *French* and *Dutch*: And though they seemed at first to be Shy of us,

and to Slight us, yet at last their Hearts were much Opened in kindness towards us, and the universal Principle had place.

Briel.
28. 5. 7.

The next Morning Friends were fetcht on Shore by a Boat of *Rotterdam*, with some Friends of that City that came to the *Briel* to meet us. The Friends that came were *A. Sonneman*, *B. Furly*, and *S. Johnson*, *Vettekeuken*, with three Young Men that live at *B. Furly's* House.

Rotterdam.

After we had Eaten, we took Boat immediately for *Rotterdam*; where we arrived about Noon, and where many Friends came to see us, among whom we were comforted.

29. 5. 1.

The next day being the First day of the Week, we had two Meetings at *B. Furly's* House; whither resorted a great Company of People, some of them being of the considerablest Note of that City. And Oh, blessed be the true Word of Life that never failed them that rest upon it, and abide in it! The Gospel was Preached, the Dead was Raised, and the Living Com-

Comforted; and God even our God bore Heavenly Record to his only begotten Son in us: And Truth is honourable in the Eyes of several of that place.

The next day, being the Second day ^{30th. 5. 2.} of the Week, we spent in visiting Friends from House to House, not in one Company, being lodged in several quarters of the City. All our Visits were Precious Meetings; for indeed, for that end God brought us into this Land.

Several of us Dined and Supped that day at two great Men's Houses, where we had blessed Opportunities to make known unto them what was the Hope of our Glory; that Mystery, which to the Gentiles is now revealing, even Christ Jesus the Light and Life of the World manifested in us.

The next day, being the Third day ^{31st. 5. 3.} of the Week, G. F. J. F. W. T. and myself, after having broken our Fast at A. Sonneman's, took Boat for Leyden; ^{Leyden.} where we came that Night, in Order to be at Haerlem next day at a Meeting

appointed by G. F. and my self from *Rotterdam*: Being accompanied by *J. Boeliffs*, *J. Arents* and *J. Claus*, that came from *Amsterdam* on purpose to conduct us thither.

Haerlem.

2d 6. 4.

At *Haerlem* we arrived about the 11th Hour; and went to the House of a good Old Man, that had long waited for, and is now come to behold the Consolation and Salvation of *Israel*.

After we had a little refreshed our selves, we went to the Meeting; where the Lord gave us a blessed Opportunity, not only with respect to Friends, but many sober Baptists and Professors, that came in, and abode in the Meeting, to the End: *Blessed be the Name of the Lord.*

Amsterdam. The Meeting done, we went to *Amsterdam*, in Company with several Friends of that City, and of *Alckmaer* and *Embden*, who met us at the Meeting at *Haerlem*. We were lodged at *Gertruyd Dirick's* House.

G. K. and his Wife, and *R. B.* stayed over the Fourth day's Meeting at

at Rotterdam, and so came not till the next day; which was the day of the general Meeting of Friends in this Country.

The Fifth day of the Week at 2. 6. 5. G. D's House the general Meeting was held both of Men and Women: And the Lord who is setting up his own Kingdom by his own Power, owned us with his own blessed Presence, and opened us in that Wisdom and Love, that all things Ended with Peace, great Concord and Comfort: Many things being Spoken, especially by our Dear Friend G. F. that were of good Service; and I hope, will dwell with them for ever.

These several things agreed upon, being of good Savour and Report, I think fit here to insert them.

At

*At the General Meeting of Friends
at Amsterdam, the 2. of the
6th Month, 1677.*

1. **B**E it known to all Men, that the Power of God, the Gospel, is the Authority of all our Men's and Women's Meetings; and every Heir of that Power is an Heir of that Authority, and so becometh a living Member of right of either of those meetings, and of the Heavenly Fellowship and Order in which they stand: Which is not of Man, nor by Man.

2. That each Monthly Meeting have a Collection a part; and also that there be another Collection quarterly at *Amsterdam* from each Meeting for general Services; and that it be not disposed of, but by the consent of the said Quarterly Meeting.

3. It is Agreed upon, that henceforth a Yearly Meeting be held here at *Amsterdam*; unto which Friends in the

Palatinate, Hambrough, Lubeck and Frederickstadt, &c. be invited: Of which Meeting there shall be given Notice to the Friends of the Yearly Meeting at *London*, to be kept always on the fifth day of that Week; which is fully the third Week following after the Yearly Meeting at *London*.

4. It is also agreed upon, that henceforth this general Meeting is to be changed into a Quarterly Meeting: And that the first Quarterly Meeting hereafter shall be held on the second fifth day of the ninth Month following, and so forth every Quarter on the second fifth day of the Month. This second of the ninth Month is to be this first Quarterly Meeting.

5. It is also Agreed, that henceforth a Monthly Meeting in *Vriesland* should be Established, as also at *Rotterdam*; and that on the second second day of each Month: And at *Harlingen* upon the third third day of the Month.

6. Further, that in the interim, the Friends of *Alchmar*, and *Haerlem*, and
Water-

Waterland, are to have their Monthly Meeting with Friends at *Amsterdam*; and to begin the said Meeting the sixth of the seventh Month, and so forth; alwaies unto the first second day of the first week of the Month at the Eighth Hour.

7. And further concerning Gospel-order: Though the Doctrine of Christ Jesus requireth his people to admonish a Brother or Sister twice, before they tell the Church; yet that limiteth none, so as they shall use no longer forbearance, before they tell the Church: But that that they shall not less than twice admonish their Brother or Sister, before they tell the Church. And it is desired of all, that before they publicly complain, they wait in the Power of God to feel, if there is no more required of them to their Brother or Sister, before they expose him or her to the Church. Let this be weightily considered.

8. And farther, when the Church is told, and the party admonisht by the Church again and again, and he or she

they remain still unfensible and uncon-
 ciled; let not final Judgment go forth
 against him or her, till every one of the
 Meeting hath cleared his or her Consci-
 ence: That if any thing be insisted upon
 any farther to visit such a Transgres-
 sor, they may clear themselves; if
 possibly the party may be reacht and
 saved: And after all are clear of the
 Blood of such an one; Let the Judgments
 of Friends in the Power of God go forth
 against him or her, as moved for the
 Lord's Honour and Glory's Sake: That
 no reproach may come or rest upon
 God's Holy Name, Truth and People.

Q. As much as possible can be, let all
 Differences be ended by some honest
 Friends; and trouble not the Monthly
 or Quarterly Meetings with them:
 And if that will not doe, proceed to
 your particular Monthly Meetings. But
 if they be not there ended neither; then
 take aside six honest Friends out of the
 Quarterly Meeting, and let them hear
 and determine the matter. And in case
 any Person or Persons be so obstinate,
 as that they refuse the Sense and Love
 of

of Friends, and will not comply with them; then to proceed towards them according to the way of Truth in such Cases.

10. That all such, as behold their Brother or Sister in a Transgression, go not in a Rough, Light, or upraising Spirit to reprove or admonish him or her, but in the Power of the Lord and Spirit of the Lamb; in the Wisdom and Love of the Truth, which suffereth thereby, to admonish such an Offender. So may the Soul of such a Brother or Sister be seasonably and effectually reach'd unto, and overcome, and have cause to bless the Name of the Lord on their behalf: And so a blessing may be rewarded into the Bosom of the Faithful and tender Brother or Sister that so admonisheth.

11. And be it known unto all, we cast out none from among us: For if they go from the Light, and Spirit, and Power, in which our Unity is, they cast out themselves. And it has been our way to admonish them, that they may come to the Spirit and Light
of

of God which they are gone from, and so come into the Unity again. For our Fellowship standeth in the Light, that the World hateth, and in the Spirit, that the World grieveth, vexeth and quencheth: And if they will not hear our Admonitions, the Light condemneth them; and then goeth our Testimony out against them.

12. That no Condemnation is to go farther than the Transgression is known, and if he or she return and give forth a Condemnation against him or her self, (which is more desirable than that we should do it) this is a Testimony of his or her Repentance and Resurrection before God, his People and the whole World. As *David* when *Nathan* came to admonish him, *Psalms* 51.

13. That no Testimony by way of Condemnation be given forth against any Man or Woman (whatever crime they commit) before Admonition, and till such time as they have had Gospel-order, according to Christ's Doctrine.

14. And

14. And if any Brother or Sister hear any Report of any Brother or Sister; let him or her go to the Party, and know the Truth of the Report; and if true, let the thing be judged; If false, go then to the Reporter, and let him or her be judged. And if any should report it at a second or third hand, without going to the party of whom the Report goeth; let such be brought to Judgment. For thou shalt neither raise, nor suffer a false Report to lie upon my People, saith the Lord; for they are to be Holy as he is Holy, and Just as he is Just.

15. and if any Controversie, or Weakness should appear in either Mens or Womens Meeting; let it not be told out of your Meetings, because such Speeches tend to the defaming of such Persons and Meetings and to the Hurt of the common Unity, and Breach of the Heavenly Society and Privilege.

This is an account of what passed in that Meeting.

Next

Next day (notice being already ^{3. 6. 61} given) we had a large publick Meeting, in which the sound of the everlasting Gospel, Testament and Covenant went forth: And the Meeting ended with a sweet and weighty Sense.

That Evening we had a more select meeting of Friends than the day before, in which the Nature of Marriage, and the practice of Friends relating to it, and other things were very weightily and closely discoursed. The Resolutions were these following.

1. A Scruple concerning the Law of the Magistrate about Marriage, being proposed and discoursed of in the fear of God among Friends in a Select Meeting; it was the universal and unanimous sense of Friends, *that joining in Marriage is the work of the Lord only, and not of Priest or Magistrate.*

For 'tis God's Ordinance and not Man's: And therefore Friends cannot consent that they should join them together. For we Marry none; 'tis the Lord's Work and we are but Witnesses.

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2. But

2. But yet if a Friend through tenderness have a desire, that the Magistrate should know it before the Marriage be concluded; they may publish the same, after the thing hath by Friends been found clear, and after the Marriage is performed in a publick Meeting of Friends and others, according to the Holy Order and Practice of Friends in Truth throughout the World, (the manner of the holy Men and Women of old) to go and carry a Copy of the Certificate to the Magistrate; they are left to their freedom herein, that if they please they may Register it. But for Priests or Magistrates to marry, or join any in that Relation, it's not according to Scripture: And our Testimony and Practice have been always against it. It was God's work before the Fall, and it's God's work only in the Restoration.

3. If any Friend have it upon him to reprint any Book already Printed, and approved either in *England* or here, they may do it upon their own Charges.

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4. It is also agreed, that the care of reading and approving Books, be laid upon some of every Meeting; to the end no Book may be Publisht but in the Unity: Yet any other faithful Friends not so Nominated, are not thereby excluded. Though in all these cases it is desired, that all would avoid unnecessary Disputes about words, which profit not; but keep in the love that Edifieth.

5. It is farther concluded, that the general Stock of the Quarterly Meeting be not disposed of, but by the consent of the Quarterly Meeting. But if betwixt times there should be a pressing necessity concerning the Publick; let that Monthly Meeting, where it shall fall out, lay down the Money, and give in an Account at the next Quarterly Meeting in Order to their Relief, if it appear that they are thereby overcharged. And let all things be done without Favour, Affection, Relation, or any respect to Persons, even for the Lord's Sake, and his blessed Everlasting Truth: That God may bless and prosper his People.

And let all things be written down, both as to your Monthly and Quarterly Meeting Collections; what you Receive, what you Disburse: That all may be fair and clear to the satisfaction of all that desire to see and Examine the Books.

And the Lord's Fear, and Life, and Power was over all, in which the Lord God preserve his for ever.

34. 6. 7.

The next day (being the Seventh day of the Week) was imployed in visiting of Friends, and preparing ourselves for a further Journey: That is to say, G. K. R. B. B. F. and My self.

Finding Letters here from the Friends of *Dantzick*, complaining of their heavy Sufferings they underwent: Informing us also that the King of *Poland* was there, asking advice about an Address to Him, it fell upon me to write the following Letter in the Name of the Friends of *Dantzick*.

TO THE
K I N G
O F
P O L A N D.

Great Prince,

Actions of Justice, Mercy and Truth are worthy of all Men; but in a most excellent manner of the serious consideration of Kings and Princes. We certain Inhabitants of the City of Dantzick have been long great Sufferers, not for any Wickedness committed against the Royal Law of God, or any Breach of those Civil Laws of this City, that relate to the well Government of it in all Natural and Civil things; but purely and only for the cause of our Tender Consciences towards God.

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This severity being by us represented to the Magistrates of this City, we could not as yet receive from them any Relief; some expressing, as if easing the Burthen of our Oppressions should give thee, O King, an occasion of Dissatisfaction against them; who art our acknowledged Protector.

Being thus necessitated, and in a manner driven to make this address unto Thee; take it not amiss, that we with that Humility and Patience, that becometh the Servants and followers of Jesus, and with all manner of Christian respect and sincerity of Mind, briefly relate to Thee, the most Fundamental Principles most surely believed by us: Which we hope Thou wilt believe deserve not those Punishments, that are inflicted upon us, as evil doers.

1. We do reverently believe that there is one God and Father, one Lord Jesus Christ, and one Holy Spirit, and these three are one. Eph. 4. 6.

2. We believe the Scriptures of the Old and New Testament to have been given forth by Divine Inspiration; and that

that they are profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness; able to make the Man of God wise unto Salvation through Faith, which is in Christ Jesus. 2 Tim.

3. 15, 16.

3. That these Holy Scriptures are not to be understood, but by the Discoveries, Teachings and Operations of that Eternal Spirit, from whence they came.

4. We believe that all Mankind through Disobedience to the Spirit of God, are fallen short of the Glory of God, and in that State are under Condemnation: But that God out of his infinite Goodness and Kindness, hath sent his Son a Light into the World, that whosoever believeth and obeyeth this Light, should not abide in Darkness, but have the Light of Eternal Life.

5. We believe this gift of Light and Grace through Jesus Christ to be Universal; And that there is not a Man or Woman upon Earth, that hath not a sufficient measure of this Light, and to whom this Grace hath not appeared to reprove their ungodly Works of Darkness, and to

lead them that obey it to Eternal Salvation. And this is the great Condemnation of the VVorld at this Day, under all their great professions of God, Christ, Spirit and Scriptures; that though Christ hath enlightened them, yet they will not bring their Deeds to the Light, but hate the Light and love their dark Customs and Practices rather than the Light; because their Deeds are Evil.

6. VVe do believe in the birth, Life, Doctrine, Miracles, Death, Resurrection and Ascension of Jesus Christ our Lord; and that he laid down his Life for the Ungodly, not to continue so, but that they should deny their VVickedness and Ungodliness; and live Soberly, Righteously and Godlikely in this present evil VVorld: As the Saints of old did, that were redeemed from the Earth, and sate in Heavenly places.

7. VVe do believe, that as the Devil through Man's Disobediencie brought sin into Man's Heart, so Christ Jesus, through Man's belief in, and Obedience to his Holy Spirit, Light and Grace, cleanseth the Heart of Sin; destroyeth
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the Works of the devil; finisheth Transgression, and bringeth in everlasting Righteousness. That as the Devil hath had his Kingdom of Darkness in Man, so Christ may have his Kingdom of Light, Life, Righteousness, Peace and Joy in the Holy Ghost in the Heart of Man: And not that Christ Jesus saveth Men from Wrath and not from Sin; for the Wages of sin is Death in whose heart soever it liveth; but the Gift of God is Eternal Life, to all that believe and obey through Jesus Christ.

8. We do believe, that all true Ministry and Worship only stand in the experimental Sense, Operations and Leadings of this Holy Light, Spirit or Grace, that is shed abroad in the Hearts of Men and Women, to conduct them in the Holy way of Regeneration unto Life Eternal. This was the Ancient Apostolical Doctrine; they spoke what they had Seen, Tasted and Handled of the Word of God. And this is our Faith, Doctrine and Practice in this day.

And be not displeased with us, O King,
we

we intreat thee, if we give this for the reason of our absenting our selves from the publick and common Ministry or Worship, Namely, that we have no Taste or Relish, no Sense or Evidence that their Ministry and Worship are Authorized and performed by the Apostolical Power and Spirit of Jesus ; but rather that they are the Inventions, Studies and Powers of Man's Nature : All which are but strange Fire ; and therefore cannot kindle a true and acceptable Sacrifice to God.

For it is not Man's Spirit and degenerate Nature, Speaking and Professing the Words of God's Spirit, that giveth acceptance with the Lord, or administreth Heavenly Edification to Men. Nor can we believe, that where Envy, Passion, Wrath, Malice, Persecution, Envy and Strife, Lusts, Vanity, Wantonness and Worldly Mindedness have such Sway and Power, that the true Christian Spirit, Life and Doctrine can be heartily received and followed.

And as this is the Reason in the sight and presence of that God, that made Heaven and Earth, and will Judge
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the Quick and Dead, wherefore we cannot join in the common and publick Worship of these parts; so doth the same Light and Spirit of God lay an Holy necessity upon us, with a Meek and Quiet Spirit to come together after the manner of the Antient Christians, that were the true Followers of Jesus; and with Godly fear and a retired Mind to wait upon God, and Meditate in his Holy Law of Life, that he hath writ in our Hearts, according to his New Covenant-Promise: That he may Feed us, Teach us, Strengthen us, and Comfort us in our inward Man. And as by this Holy Spirit according to the Practice of the Churches of Old, any are inclined or moved to Reprove, Exhort, Admonish, Praise, or Pray, we are found exercised in these Holy Practices.

Now, O Prince, give us poor Christians leave to Expostulate with thee! Did Christ Jesus, or his Holy Followers endeavour by Precept or Example to set up their Religion with a Carnal Sword? Called he any Troops of Men or Angels to defend him? Did he encourage Peter

to dispute his escape with the Sword? But did he not say, put it up? Or did he countenance his over zealous Disciples, when they would have had Fire from Heaven, to destroy those that were not of their Mind? No, but did not Christ rebuke them, saying, Ye know not what Spirit ye are of? And if it was neither Christ's Spirit, nor their own Spirit that would have Fire from Heaven? Oh! what is that Spirit, that would kindle Fire on Earth, to destroy such as peaceably dissent upon the account of Conscience. If we may not wish that God would smite Men of other judgments, because they differ from us, (in which there is no use of Carnal Weapons) can we so far deceive our selves, as to esteem our selves Christians and Followers of Christ, whilst we encourage Men with Worldly Weapons to persecute such as dissent from us?

O King! When did the true Religion Persecute? When did the true Church offer Violence for Religion? Were not her Weapons, Prayers, Tears, and Patience? Did not Jesus Conquer by those Weapons, and vanquish Cruelty by Suffering? Can
Clubs,

Clubs, and Staves, and Swords, and Prisons, and Banishments reach the Soul, convert the Heart, or convince the understanding of Man? When did violence ever make a true Convert, or bodily punishments a sincere Christian? This maketh void the end of Christ's coming, which is to save Men's lives, and not to destroy them; to perswade them, and not to force them; yea, it robbeth God's Spirit of its Office, which is to convince the World: That is the Sword by which the Ancient Christians overcame. It was the Apostle's Testimony, that their Weapons were not Carnal but Spiritual; but the practice of their pretended Successors proveth; that their Weapons are not Spiritual, but Carnal.

Suppose we are Tares, as the true Wheat hath alwaies been called; yet pluck us not up for Christ's Sake, who saith, Let the Tares and the Wheat grow together until the Harvest, that is, till the end of the World. Let God have his due as well as Cæsar; the judgment of Conscience belongeth to him; and mistakes about Religion are best known to him.

And

And here give us leave to mind thee of a noble Saying of one of thy Ancestors, Stephen King of Poland: I am King of Men, not of Consciences; King of Bodies, not of Souls: And there have been found, and still are among the Emperors, Kings, Princes and States of the World, some that have had that noble Spirit of indulging their Conscientious dissenting Subjects: And not only with Gamaliel and Gallio not to persecute, but also eminently to protect and defend them from the Hatred and Violence of their Enemies. Be not thou less Noble than they: Consider how Quietly and Comfortably our Friends live under other Governments.

And indeed we conceive it to be the Prudence of the Kings and States of the World. For if the wise Man say true, The Glory of a Prince is in the Multitude of his People: But this Practice saith, No, the Glory of a Prince is in the Conformity of the People to the Canons of the Clergy; which seemeth to strike at all Civil Society, which consisteth in Men of Virtue, Parts, Arts and

*and Industry. But let Men have never
such excellent Abilities; be never so Ho-
nest, Peaceable and Industrious; all which
render them good and profitable Subjects
to the Prince: Yet they must not live
within their Native Country, unless they
will sacrifice the Peace of their Con-
sciences by an Hypocritical Submission to
the Canons and Fashions of the Church.
Is not this, O Prince, to set the Church
above the State? The Bishop above
the King? To waste and give away
the Strength and Glory of a Kingdom?*

*O that thou mayest be wise even in thy
Generation! And use the Power that God
hath given thee, for God, and Truth, and
Righteousness, that therein thou mayest
be like unto God, who Peter telleth us,
Accepteth of all that fear him, and
work Righteousness throughout the
World: Whose Sun shineth upon all;
whose Rain cometh upon all.*

*And lest any should be so injurious to
us, as to render us Enemies to Civil Go-
vernment; Be it known unto thee, O King,
that we Honour all Men in the Lord, not
with the vain invented Honours of this
World,*

World, but with the true and solid Honour that cometh from above: But much more Kings, and those whom God hath placed in Authority over us. For we believe Magistracy to be both Lawful and useful for the Terrifying of all Evil Doers, and the Praise and Encouragement of those that do well.

The Premises duely Considered, we intreat thee, O Prince, to take our suffering Case into thy serious Regard; and by that Power and Influence thou hast with the Magistrates of this City, to recommend our suffering Condition to their serious Consideration: That we may no longer lie under these not only Unchristian, but Unnatural Severities, but receive that speedy and effectual Relief which becometh Christian Magistrates to give to their own sober and Christian People.

2. 6. 1.

The first day of the Week being come, the Meeting began about the Eleventh Hour, and held till about the Fourth Hour in the Afternoon. There was a mighty Concourse of People from several places of this Country,

try, and that of several Perswasions, Baptists, Presbyterians, Socinians, Seekers, &c. and God was with his People, and his Word of Life and Power, of Wisdom and Strength covered them; yea the hidden things both of *Esau* and *Jacob*, the mystery both of Iniquity and Godliness were opened and declared in the Demonstration of the Eternal Spirit that day. And, O Blessed and Magnified be the Name of the Lord that hath not only not left himself, but also his Servants not without a Witness! Oh, he is worthy to be Lov'd and Fear'd, and Obey'd, and Reverenced for ever!

The next day *G. K. R. B. B. F.* ^{6. 6. 2.} and my self, having taken our leave of dear *G. F.* and Friends, took Boat for *Naerden*; where we Arrived about the ^{Naerden.} Second Hour in the Afternoon.

And after having Eaten, we took our leave of those Friends that had ^{8. 6. 4.} accompanied us thither, and begun our Journey in the common Post-waggon to *Osnabrug*; where we came the ^{Osnabrug.} Fourth day following in the Evening.

D

We

We past through a very dark Country to that place: Yet I felt not so great a weight and suffering in my Spirit as six Years ago, when I went through the same places.

At *Osnabrug* we had a little time with the Man of the Inn, where we lay; and left him several good Books of Friends in the Low and High *Dutch* Tongues to Read and to dispose of.

Merwerden.
9. 6. 5.

The next morning (being the fifth day of the Week) we set forward to *Herwerden*, and came thither at Night. This is the City where the Princess *Elizabeth Palatine* hath her Court: Whom and the Countess in Company with her, it was especially upon us to Visit; and that upon several Accompts.

1. In that they are Persons seeking after the best things.

2. That they are actually Lovers and Favourers of those, that separate themselves from the World for the sake of Righteousness.

For

For the Princess is not only a private supporter of such, but gave protection to *De Labadie* himself, and his Company: Yea when they went under the reproachful Name of *Quakers* about seven Years since.

This Man was a *Frenchman*, that being dissatisfied with the looseness and deadness of the *French* Protestants, even at *Geneva* it self, left them and came for *Holland*: And so vehemently declaimed against the Apostasy of the Priests and People there, that the Clergy were enraged, and stir'd up the Magistrates against him, and the rather because many followed him, and several Women of great Quality. Upon this the Princess giveth them an Invitation, and they came and were protected by her. But since, some miscarriages falling out in that place, she thereupon in good measure withdrew her Favour from them, and they removed into another place.

I was moved to Visit this Man and his Company six Years ago; and did see him and his two great Disciples;

But they would not suffer me to see the People which I laboured for. I in that day saw the airiness and unstableness of the Man's Spirit; and that a Sect-master was his Name. And it was upon me, both by Word of Mouth and Writing to let them know, that the Enemy would prevail against them to draw them into inconvenient things; if they came not to be stay'd in the Light of Jesus Christ, and to know the Holy Silence: And that at last they would come to fall out one with another and moulder away. Which is in some measure come to pass as I fear'd. For I clearly perceived, that though they had received some Divine Touches; a danger there was they would run out with them, and spend them like Prodigals: Not knowing then where to stay their Minds for daily Bread. Yea, though they were something Angelical and like to the Celestial Bodies, yet if they kept not their Station, they would prove fallen Stars. They moved not in the motion of him that had visited them, but were filled with gross Mixtures,

Mixtures, and thereby brought forth mixt Births: That is to say, things not Natural but Monstrous. In fine, they were Shy of us, they knew us not: Yet I believed well of some of the People, for a good thing was stirring in them.

And in this also was the Countess commendable, in that she left all to have joined with a People, that had a pretence at least to more Spirituality and Self-denial than was found in the National Religion she was bred up in: For God had reacht her as she told me about Nine Years ago, and that by an extraordinary way.

Now, it seemed great pity to us, that Persons of their Quality in the World, should so willingly expose themselves for the false *Quaker*, the reprobate *Silver*, the *Mixtures*; and that they should not be acquainted with the Life and Testimony of the true *Quakers*.

Now about a Year since, R. B. and B. F. took that City in the way from *Frederickstadt* to *Amsterdam*; and gave them a Visit: In which they informed

them somewhat of Friends Principles and recommended the Testimony of Truth to them ; as both a nearer and more certain thing than the utmost of *De Labadie's* Doctrine. They left them tender and loving.

Soon after this *Gertruydt Diricks* and *Elizabeth Hendricks* from *Amsterdam* visited them, and obtained a Meeting with them ; improving that little way, God by his Providence had made more closely to press the Testimony. And though they, especially the Countess, made some Objections, in relation to the Ordinances and certain Practices of Friends, yet she seemed to receive at that time satisfaction from them.

These Visits have occasioned a Correspondence by way of Letter betwixt them, and several of us, wherein the Mystery of Truth hath been more clearly opened to their Understandings : And they have been brought nearer into a waiting Frame by those Heavenly Directions they have frequently receiv'd by way of Epistles from several of us.

In Answer to Two of mine, the Princess sent me the following Letter, which being short I insert it here.

Herford 2d. of May, 77.

THIS, Friend, will tell you that both your Letters were very acceptable, together with your Wishes for my obtaining those Vertues which may make me a worthy follower of our great King and Saviour Jesus Christ. What I have done for his true Disciples is not so much as a Cup of cold Water : It affords them no Refreshment ; neither did I expect any fruit of my Letter to the Dutcheſs of L. As I have expreſſed at the ſame time unto B. F. But ſince R. B. deſired I ſhould write it, I could not reſuſe him, nor omit to do any thing that was judged conducing to his Liberty, tho' it ſhould expoſe me to the Deriſion of the World. But this a meer Moral Man can reach at ; the true inward Graces are yet wanting in

Your Affectionate Friend

Elizabeth.

This Digression from the present History, I thought not altogether unnecessary or unpleasing.

But to Return. Being arrived at that City, part of which is under her Government, we gave her to understand it; desiring to know what time next day would be most proper for us to Visit her. She sent us word, she was glad that we were come; and should be ready to receive us the next Morning about the Seventh Hour.

10. 6. 6.

The next Morning being come (which was the sixth day of the Week) we went about the time she had appointed us; And found both her and the Countess ready to receive us; which they did with a more than ordinary Expression of Kindness. I can truly say it, and that in God's fear, I was very deeply and reverently affected with the Sense that was upon my Spirit, of the great and notable day of the Lord, and the breakings in of his Eternal Power upon all Nations; and of the raising of the slain Witness to Judge the World: Who is the Treasure of Life and

and Peace, of Wisdom and Glory to all that receive him in the Hour of his Judgments, and abide with him. The Sense of this deep and sure Foundation which God is laying, as the Hope of Eternal Life and Glory for all to Build upon, fill'd my Soul with an Holy Testimony to them; which in a living Sense was followed by my Brethren: And so the Meeting ended about the Eleventh Hour.

The Princess intreated us to stay and Dine with her; but with due regard both to our Testimony and to her at that time we refused it: Desiring, if she pleased, another opportunity that day. Which she with all chearfulness yielded to; She her self appointing the Second Hour.

So we went to our Quarters, and some time after we had Dined we returned.

The Meeting soon began; there were several present besides the Princess and Countess. It was at this Meeting that the Lord in a more eminent manner began to appear. The E-
ternal

ternal Word shewed it self a Hammer at this day, yea sharper than a two-edged Sword, dividing afunder between the Soul and the Spirit, the Joints and the Marrow. Yea this day was all Flesh humbled before the Lord; it amazed one, struck another, broke another: Yea, the noble Arm of the Lord was truly awakened, and the weight and work thereof bowed and tendered us also after an unusual and extraordinary manner; that the Lord might work an Heavenly Sign before them and among them; that the Majesty of him that is risen among the poor *Quakers* might in some measure be known unto them; what God it is we serve, and what Power it is we wait for and bow before. Yea they had a Sense and a Discovery that day what would become of the Glory of all Flesh, when God shall enter into Judgment. Well, let my right hand forget it's Cunning, and my Tongue cleave to the roof of my Mouth, when I shall forget the loving kindness of the Lord, and the sure Mercies of our God to us his Travelling

velling Servants that Day. O Lord,
send forth thy Light and thy Truth,
that all Nations may behold thy Glo-
ry.

Thus continued the Meeting till
 about the Seventh Hour: Which done;
 with Hearts and Souls filled with Holy
 Thanksgivings to the Lord for his abun-
 dant Mercy and Goodness to us, we
 departed to our Lodging; desiring to
 know, whether our coming the next
 day might not be uneasy or unseason-
 able to her with respect to the Affairs
 of her Government; it being the last
 day of the Week: When we were in-
 formed, she was most frequently atten-
 ded with Addresses from her People.
 But with a loving and ready Mind she
 replied, *That she should be glad to see us*
the next morning, and at any time when
we would.

The next Morning (being the Se-
 venth day) we were there betwixt 11. 6. 7.
 Eight and Nine; where R. B. falling
 into some discourse with the Princess,
 the Countess took hold of the Oppor-
 tunity, and Whispered me to with-
 draw,

draw, to get a Meeting for the more
 inferiour Servants of the House; who
 would have been Bashful to have pre-
 sented themselves before the Princess.
 And blessed be the Lord, he was not
 wanting to us: But the same blessed
 Power that had appeared to Visit
 them of High, appeared also to Visit
 them of Low Degree: and we were
 all sweetly tender'd and broken toge-
 ther, for Vertue went forth of Jesus
 that Day; and the Life of our God
 was shed abroad amongst us as a sweet
 favour: For which their Souls bowed
 before the Lord, and confess'd to our
 Testimony.

Which did not a little please that
 Noble Young Woman, to find her own
 report of us, and her great care of them
 so effectually answered. Oh, what
 shall we say! Is there any God like to
 our God? Who is glorious in Holiness,
 fearful in Praises, working wonders!
 To his Eternal Name, Power and Arm
 be the Glory for Ever.

The Meeting done, the Princess
 came to us expressing much Satisfacti-

on, that we had that good opportunity with her Servants; telling us she much desired they should have a true and right Character of us, and that therefore she chose to with-draw, that they might have freer access; and that it might look like their own Act: Or Words to that Purpose.

The Twelfth Houre being come we returned to our Inn; letting them understand, we purposed (the Lord willing) to Visit them some time of that Afternoon.

I must not here forget, that we found at our Inn the first Night at Supper, a Young Merchant of a sweet and ingenious Temper, belonging to the City of *Bremen*; who took occasion from that Night's Discourse, the sixth day at Dinner and Supper, and the Seventh day also, to seek all opportunities of conference with us: And (as we have reason to believe) he stayed Twenty Four Houres in that City on our Account. We opened to him the Testimony of Truth: I know not, that in any one thing he contradicted us.

At

At last he plainly discovered himself unto us, to be a follower of a certain Minister in *Bremen*, that is even by his Fellow-ministers and Protestants reproached with the Name of *Quaker*, because of his singular sharpness against the formal lifeless Ministers and Christians in the World.

We laid fast hold upon this; and askt him, in case any of us should Visit that City, if he would give us the opportunity of a Meeting at his House? which he readily granted us.

So we gave him some Books; recommending him to the true and blessed Testimony of Christ Jesus the Light and Judge of the World; and Life of them that receive him and believe in him; and so we parted.

It being now about Three in the Afternoon, we went to the Princess's; where being come, after some little time, the Princess and Countess put me in Remembrance of a Promise I made them in one of my Letters out of *England*, namely, that I would give them an account (at some convenient time)
of

of my first Convincement, and of those Tribulations and Consolations, which I had met withal in this way of the Kingdom, which God hath brought me to.

After some pause I found my self very free and prepared in the Lord's love and fear to comply with their request. And so after some Silence, began. But before I had half done, it was Supper time; and the Princess would by no means let us go, we must Sup with her: Which importunity not being well able to avoid, we yielded to, and sat down with her to Supper.

Among the rest present at these Opportunities, it must not be forgotten, that there was a Countess, Sister to the Countess, then come in to Visit her, and a *French* Woman of Quality; the first behaving her self very decently, and the last often deeply broken: And from a light and slighting Carriage towards the very Name of a *Quaker*, she became very intimately and affectionately kind and respectful to us. Supper being ended, we all returned to the

the Princess's Chamber : Where making us all to sit down with her, she with both the Countesses and the *French* Woman prest from me the Continuance of my Relation; but none more than the Countess's Sister. Which (tho' late) I was not unwilling to oblige them with, because I knew not when the Lord would give me such an opportunity.

And I found them affected : It continued till about Ten at Night, yet many particulars omitted, partly through forgetfulness, and partly for want of time. Howbeit, I must needs say, they heard me with an Earnest and Tender Attention : And I hope and believe the Lord hath made it profitable unto them.

This done, some discourse they had upon it, and afterwards we spoke about a Meeting for the next day, being the first day of the Week : And that we might have not only as many of her own Family, but as many of her Town as would willingly be there : She yielded to it, and appointed the Meeting to be.

begin at the Second Hour. So we parted being near the Eleventh Hour at Night.

The next Morning we had a Meeting among our selves in our Chamber, wherein the Lord refresht us: And there was a great Travail upon our Spirits, that the Lord would stand by us that day and magnifie the Testimony of his own Truth by us; that he might have a Seed and People in that place to lift up a Standard for his Name.

At Dinner there were several Strangers that came by the Post-Waggon that day: Among whom there was a Young Man of *Bremen*, being a Student at the College at *Duysburgh*; who informed us of a sober and seeking Man of great Note in the City of *Duysburgh*; to him we gave some Books. There was one more who was tender and inquiring, to whom also we gave some Books.

The Second Hour being at Hand, we went to the Meeting: Where were several as well of the Town as of the Family. The Meeting began with a

E

weighty

weighty Exercise and Travail in Prayer, that the Lord would glorifie his own Name that day.. And by his own power he made way to their Consciences, and sounded his wakening Trumpet in their Ears, that they might know that he was God, and that there is none like unto him. Oh, the day of the Lord livingly dawned upon us, and the searching Life of Jesus was in the midst of us! Oh! the word that never faileth them that wait for it, and abide in it, opened the way and unsealed the Book of Life: Yea the quickning Power and Life of Jesus wrought and reacht to them: And vertue from him in whom dwelleth the God-head bodily, went forth, and blessedly distilled upon us his own Heavenly Life, sweeter than the Spices with pure Frankincense; yea than the sweet smelling Myrrh that cometh from a far Country. And as it began; so it was carried on; and so it ended: Blessed be the Name of the Lord, and confided in be our God for ever.

Assoon as the Meeting was done,
the

the Princess came to me, and took me by the hand (which she usually did to us all coming and going) and went to speak to me of the Sense she had of that Power and Presence of God, that was amongst us; but was stopt. And turning her self to the Window brake forth in an extraordinary Passion, crying out, *I cannot Speak to you, my Heart is full; clapping her Hands upon her Breast.* It melted me into a deep and calm tenderness; in which I was moved to Minister a few words softly to her, and after some time of Silence, she recovered her self; and as I was taking my leave of her, she interrupted me thus; Will ye not come hither again? Pray, call here as ye return out of *Germany*. I told her we were in the Hand of the Lord, and being his, could not dispose of our selves. But the Lord had taken care, that we should not forget her and those with her: For he had raised and begotten an Heavenly Concernment in our Souls for her and them, and we loved them all with that love wherewith God had loved us; with much more to that purpose.

After some time of Silence she recovered her self.

She then turned to the rest of the Friends, and would have had us all gone down to Supper with her. But we chose rather to be excused; we should Eat a bit of her Bread and Drink a glass of her Wine if she pleased in the Chamber where we were. At last we prevailed with her to leave us.

The Countess, the *French* Woman, and the Countess's waiting Woman stay'd with us, and we had a very retir'd and seasonable Opportunity with them.

After the Princess had Supt, we went all down, and took our Solemn leave of her, the Countess, her Sister, the *French* Woman, with the rest of the Family, whose hearts were reach'd and opened by our Testimonies; recommending unto them Holy Silence from all Will-worship; and the Workings, Strivings and Images of their own Mind and Spirit: That Jesus might be felt of them in their Hearts, his holy Teachings witnessed, and followed in the way of his Blessed Cross that would crucifie them unto the World, and the World unto

unto them: That their Faith, Hope and Joy might stand in Christ in them; the Heavenly Prophet, Shepherd and Bishop; whose voice all that are truly Sheep will hear and follow, and not the voice of any stranger whatever,

So we left them in the Love and Peace of God, praying that they might be kept from the Evil of this World.

So we returned to our Lodging, having our Hearts filled with a weighty Sense of the Lord's appearance with us in that place: And being late (towards the Ninth Hour) we prepared to go to Rest.

The next Morning (being the Second day of the Week) ^{13. 6. 2.} G. K. B. F. and my self got ready to begin our Journey towards *Franckfort*, which by the way of *Cassel* is about 200 *Englisb* Miles. R. B. prepared himself to return by the way we came, directly back to *Amsterdam*. But before we parted, we had a little time together in the Morning in our Chamber; whither came one of the Princess's Family, and one of the
Town.

Town. The Lord moved me to call upon his great Name, that he would be with them that stayed, and with them that returned also, and with us that went forward in wild and untrodden places. And his blessed Love and Life over-shadowed us: Yea he filled our Cup together, and made us drink into one Spirit, even the Cup of Blessings in the Fellowship of the everlasting Seed: In which we took leave of one another.

And after having Eaten, it being about the Seventh Houre, we departed the City.

Paderborne. We came to *Paderborn* that Night, six *German* Miles; which are about thirty six *Englisb*: it is a dark Popish Town, and under the Government of a Bishop of that Religion. Howbeit, the Woman where we lodged was an Ancient, Grave and Serious Person; to whom we declared the Testimony of the Light, shewing her the difference betwixt an outside and an inside Religion, which she received with much kindness

kindness. We left some Books with her; which she took readily.

There was also with us at Supper a *Lutheran* that was a Lawyer, with whom I had very good Service in opening to him the great loss of the power of Godliness, as well among them who separated from *Rome*, as in the *Roman Church*: Which he confessed. I directed him to the Principle of Light in his Conscience, that let him see the lifeless State of the false Christians: And if he turned his mind to that Principle and waited there for Power, he would receive Power to Rule and Govern himself according to true Godliness, and that it was the loss of *Christendom* that they went from this Principle, in which the Power standeth, that conformeth the Soul to the Image and Likeness of the dear Son of God; and thither they must come again, if ever they will have the true knowledge of God, and enjoy Life and Salvation; with much more to that purpose, all which he received lovingly.

14th. 6. 3.

The next Morning we set forwards toward *Cassel*: But through great foulness of Weather, having only naked Carts to Ride in, the Waters being also High with the Rains, we got not to *Cassel* till the next day, which was the Fourth day of the Week. It being late we made little inquiry that Night, being also wearied with the foulness of the Ways and Weather.

Cassel.

15. 6. 4.

But the next day we made our usual Inquiry, *viz.* who was worthy in the City? And found some that tenderly and lovingly received us; to whom we declared the Visitation of the Light and Love of God. Among the rest was *Dureus* our Countryman, a Man of Seventy Seven Years of Age, who had learned in good Measure to forget his Learning, School-Divinity, and Priest's Craft, and for his approaches towards an inward Principle is reproachfully saluted by some with the honest Title of *Quaker*. 'Tis much better than *Papist*, *Lutheran* or *Calvinist*, who are not only ignorant of, but Enemies to Quaking and Trembling at the Word

16. 6. 5.

Word of the Lord, as *Moses* and others did.

Upon the Sixth day of the same ^{17. 6. 6.} Week about Noon, we set out towards *Franckfort*, having left several Books behind us ; which hath been our Practice in our Journey.

At *Franckfort* we Arrived the Se- ^{Franckfort} cond day about Noon, being just a ^{20. 6. 2.} Week from *Herwerden*, and having from thence and *Cassel* made known our intentions of coming to that City, two considerable Persons came and met us about half a *German* Mile from the City ; informing us of several well-affected in that Town. Upon which we told them the end of our coming, and desired to have a Meeting with them in the Afternoon, which we easily obtained at the House of a Merchant, one of the two that met us. The Persons that resorted thither were generally People of considerable Note, both of *Calvinists* and *Lutherans* ; and we can say, they received us with gladness of Heart, and embraced our Testimony with a broken and reverent Spirit, thank-

thanking God for our coming amongst them, and praying that he would prosper his work in our Hands.

21. 6. 3.

This engaged our hearts to make some longer stay in this City. We therefore desired another Meeting the next day, which they cheerfully assented to, where several came that were not with us the day before, and the Lord that sent us into the Land was with us, and by his Power reached to them, insomuch that they confessed to the Truth of our Testimony.

22. 6. 4.

Of these Persons there were two Women, one a Virgin, the other a Widow, both Noble of Birth, who had a deep Sense of that power and presence of God that accompanied our Testimony, and their hearts yearned strongly towards us; the Virgin giving us a particular invitation to her House the next Morning, where we had the most blessed Opportunity of the three, for the Lord's power so eminently appeared, that not only those that had been with us before were most effectually reacht, but a certain Student

dent residing in the House of a *Lutheran* Minister (sent for by that Young Woman) was broken to pieces, and magnified that blessed power which appeared. Also there accidentally came in a Doctor of *Physick*, who unexpectedly was affected, and confessed to the Truth, praying God to prosper us. This was the blessed Issue of our Visit to *Franckfort*.

But there is one thing more not unfit to be mentioned. Among some of those that have Inclinations after God, a fearful Spirit together with the Shame of the Cross hath entred; against which our Testimony in part striking, we took Notice it was as Life to these noble Women, for that was it as they told us, which had long oppressed them, and obstructed the work of the Lord amongst them. Therefore, said the Young Virgin, *Our Quarters are free for you, let all come that will come, and lift up your Voices without fear, for (said she) it will never be well with us till Persecution come, and some of us be lodged in the Stadthouse, That is the Prison.*

We

We left the Peace of Jesus with them, and the same Afternoon we departed out of that City, being the fourth day of the Week.

Here I writ an Epistle to the Churches of Jesus.

T O

TO THE
CHURCHES
OF
JESUS
Throughout the
WORLD,

Gathered and Settled in his Eternal
Light, Power and Spirit, to be One
Holy Flock, Family, and Household to
the Lord, &c.

Dear Friends and Brethren,

WHO have been visited with the
Fatherly Visitation from on
High, and have received God's Eternal
Word and Testament in your Hearts, by
which

which you have been gathered home to Christ Jesus, the true Shepherd, from all the Idol-Shepherds; and their barren Mountains, and unprofitable Hills; where you have been scattered in the Dark and Gloomy Day of Apostasy; and by his Light, Spirit and Power have been convinced of Sin, Righteousness, and Judgment, and can say, The Prince of this World is judged by his Holy, Righteous, and powerful Appearance in you, unto whom all Judgment in Heaven and Earth is committed; who is the blessed Lamb of God, the Light and Saviour of the World; who is King of Salem, and Prince of Peace: My Soul loves you with everlasting Love, even with the Love with which my God, and your God, my Father and your Father hath loved me, and visited my Soul and your Souls; in this do I dearly salute and embrace you all, in this the day of the fulfilling of his glorious Promises to his Church in the Wilderness, and Witnesses in Sackcloth.

*And, O magnified be his Name, and everlastingly praised and renowned be his
holy*

*holy Power and Arm, by which he hath
 reached unto us, and brought Salvation
 near us ! For he hath found us out, and
 hath heard our Solitary Cries, the deep
 and mournful Supplications of our bow-
 ed Spirits, when we were as the little silly
 Dove without its Mate, and the lonely
 Pelican in the Wilderness ; when we were
 ready to cry out, Is there none to save,
 is there none to help ! O when shall
 the Time and Times and half a Time be
 finisht ! when shall the One Thousand,
 Two Hundred and Sixty Days be ac-
 complisht ! and when shall the Abo-
 mination, that stands in the Holy Place,
 be cast out ! when shall the Captivity
 of the People be turned back ! O when
 shall *Babylon* come into Remembrance
 before God ; the Dragon, Beast, and
 False Prophet be cast into the Lake !
 And when shall the Law go forth out
 of *Sion*, and the Word of the Lord out
 of *Jerusalem* ! When shall *Sion* become
 the Joy, and *Jerusalem* the Praise of the
 whole Earth ! And when shall the
 Earth be covered with the Knowledge
 of the Lord, as the Waters cover the
 Sea !*

Friends,

Friends, *The Lord of Heaven and Earth hath heard our Cries, and the full time is come, yea, the appointed time is come, and the Voice of the Eternal Spirit in our Hearts hath been heard on this wise many a time: Awake thou that sleepest, and I will give thee Life: arise out of the Dust; and shine; for thy Light is come, and the Glory of the Lord is risen upon thee, And the Lord God hath given us that Light by which we have comprehended the Darknes in our selves and in the World: And as we have believed in it, dwelt in it, and walked in it, we have received Power to overcome the Evil One in all his appearances in our selves; and Faithfully and Boldly to testifie against him in the World. And the Blood of Jesus in this Holy way of the Light have we felt in our Souls, to cleanse us from Unrighteousness; and give us to know the Mystery of the Fellowship of the Gospel one with another, which stands in Life and Immortality. And here we become an Holy Household and Family unto God, that live in his Presence Day and Night, to do his Will, as becometh his Redeemed*
and

and Ransomed Children by the most precious Blood of his Son, and no more to return to Folly.

And, Friends, let it never pass out of our remembrance, what our God hath done for us, since he hath made us a People: Hath any Weapon formed against us, prospered? Hath he called us, and not protected us? Hath he given Power to conceive, and not to bring forth? Hath he not sheltered us in many a Storm? Did he ever leave us under the Reproaches and Contradictions of Men? Nay, hath he not spoken Peace to us? Were we ever cast out by Men, and he forsook us? No, the Lord hath taken us up: Were we ever in Prison, and he visited us not? Hungry, and he fed us not? Naked, and he clothed us not? Or have we been sick, and he came not to see us? When were the Fails so close, that he could not come in? and the Dungeons so dark, that he caused not his Light to shine upon us? O nay; he hath never left us, nor forsaken us; yea, he hath provided richly for us; he hath brought us into the Wilderness, not to starve us, but to try us; yet not above

our measure: For he fed us with Manna from on high, with pure Honey and Water out of the Rock, and gave his good Spirit to sustain us: By Night he was a Pillar of Fire to us, to comfort us; and by Day a Pillar of Cloud, to hide and shelter us. He was a Shadow of a mighty Rock, that followed us; and we never wanted a Brook by the way to refresh us. Was God good to Israel outward? Much more hath he abounded to his spiritual Israel, the proper Seed and Off-spring of himself. O the noble Deeds and valiant Acts, that he hath wrought in our Day for our Deliverance! He hath caused One to chase Ten, and Ten an Hundred, and an Hundred a Thousand many a Time. None hath been able to snatch us out of his Hands, who abode in his Truth. For though the Winds have blown, and the Sea hath raged, yet hath he rebuked the Winds and the Sea for his Seed's sake: He hath said to the Winds, Be still; and to the Sea, Thus far shalt thou come, and no further. He hath cast up a high Way for his Ransomed to walk in, so plain, that tho' a Fool he shall not

not err therein. This is the Light, in which all Nations of them that are saved must walk for ever.

And therefore, Friends, let us stay our Minds in the Light of the Lord for ever; and let the Awe, Fear and Dread of the Almighty dwell in us; and let his Holy Spirit be known to be a Covering to us, that from the Spirit of this World we may be chastly kept and preserved unto God, in the holy Light and Self-denying Life of Jesus, who hath offered up himself once for all, leaving us an Example that we should also follow his Steps; that as he our dear Lord and Master, so we his Servants, and Friends, and Children, might by the eternal Spirit offer up our selves to God in Body, in Soul and in Spirit, which are his; that we may be his Workmanship, created in Christ Jesus unto good Works, to the Praise of him that hath called us; which Calling is an high and an holy Calling, by the eternal Light and Spirit in our Consciences. O that it might for ever remain in high Estimation with us! And that it may be the daily Watch and Travel of us all, in the

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Presence of the Holy and Living God; that hath called us, to make our great Call and Election sure, which many have neglected to do, (who have been convinced by the blessed Light and Truth of Christ Jesus revealed in their Hearts, and who for a time have walked among us) have been overcome by the Spirit of this World, and turned their Hands from the Plough, and deserted the Camp of the Lord, and gone back into Egypt again; whereby the Heathens have blasphemed, and the Way and People of the Lord greatly have suffered.

Therefore, O my dear Friends and Brethren, in the Sense of that Life and Power, that God from Heaven so gloriously hath dispensed among us, and by which he hath given us multiplied Assurances of his Loving-kindness unto us, and crowned us together with heavenly Dominion, and in which my Spirit is at this time broken before the Lord; do I most earnestly entreat you to watch continually, lest any of you, that have tasted of the good Word of God, and the Powers of the World to come, fall by Temptation; and by Carelesness and Neglect tempt the living

ing God to withdraw his fatherly Visitation from any of you, and finally to desert such : For the Lord our God is a jealous God, and he will not give his Glory unto another. He hath given to Man all but Man himself, and him he hath reserved for his own peculiar Service, to build him up a glorious Temple to himself; so that we are bought with a Price, and we are not our own.

Therefore let us continually watch, and stand in awe, that we grieve not his Holy Spirit, nor turn his Grace into Wantonness : But all of us let us wait, and that in a holy travail of Spirit, to know our selves sealed by the Spirit of Adoption, unto the Day of our compleat Redemption; when not only all our Sins, but all Sorrows, Sighings and Tears shall be wiped away from our Eyes; and everlasting Songs of Joy and Thanksgivings shall melodiously fill our Hearts to God, that sits upon the Throne, and to his blessed immaculate Lamb, who by his most precious Blood shall have compleatly redeemed us from the Earth, and written our Names in the Book of Life.

Friends, The Spirit of the Lord hath often brought you into my Remembrance, since I have been in this desolate Land; and with Joy unutterable have I had sweet and precious Fellowship with you in the Faith of Jesus, that overcometh the World: For, though absent in Body, yet present in him that is Omnipresent. And I can truly say, you are very near and very dear unto me; and the Love that God hath raised in my Heart unto you, surpasses the Love of Women. And our Testimony, I am well satisfied, is sealed up together. And I am well assured, that all that love the Light, shall endure to the End throughout all Tribulations, and in the End obtain Eternal Salvation.

And now, Friends, as I have been travelling in this dark and solitary Land, the great Work of the Lord in the Earth has been often presented unto my view, and the Day of the Lord hath been deeply upon me, and my Soul and Spirit hath frequently been possessed with an holy and weighty Concern for the Glory of the Name of the Lord, and the spreading of his Everlasting Truth, and the Prosperity

ty of it through all Nations; that the very Ends of the Earth may look to him, and may know Christ the Light to be given to them for their Salvation. And when the Sense of these things hath been deeply upon me, an holy and strong Cry God hath raised in my Soul to him, That we, who have known this fatherly Visitation from on High, and who have beheld the Day of the Lord, the Rising of the Sun of Righteousness, who is full of Grace, and full of Truth, and have beheld his Glory, and confessed it to be the Glory of the only begotten Son of God; and who by Obedience to his appearance are become the Children of Light, and of the Day, and as the First-fruit to God after this long Night of Apostacy, might for ever walk and dwell in his holy Covenant, Christ Jesus, the Light of the World; because in him we have always Peace, but out of him comes all the Trouble.

And whilst this heavenly Sense rested with me, the Lord God, that made me, and called me by his Grace unto Salvation, laid it upon me, to visit you in an holy

Exhortation. And it is the Exhortation of my Life at this time, in the earnest and fervent Motion of the Power and Spirit of Jesus, to beseech you all, who are returned to the Light of Christ, that shineth in your Hearts, and believe in it; That you carefully and faithfully walk in it, in the same Dread, Awe and Fear, in which you began; that that holy Poverty of Spirit, that is precious in the Eyes of the Lord, and was in the Days of your first Love, may dwell and rest with you; that you may daily feel the same heavenly Hunger and Thirst, the same Lowliness and Humility of Mind, the same Zeal and Tenderness, and the same Sincerity and Love unfeigned; that God may fill you out of his heavenly Treasure with the Riches of Life, and crown you with holy Victory and Dominion over the God and Spirit of this World: That your Alpha may be your Omega, and your Author your Finisher, and your first Love your last Love; that so none may make Shipwreck of Faith, and of a good Conscience, nor faint by the Way. And as in this State we are kept in holy Watchfulness

fulness to God, as in the beginning, the Table which our heavenly Father spreads, and the Blessings with which he compasseth us about, shall not become a Snare unto us, nor shall we turn the Grace and Mercies of the Lord into Wantonness; but we shall eat and drink in an holy Fear, apparel our selves in Fear, buy and sell in Fear, visit one another in Fear; keep Meetings, and there wait upon the Lord in Fear: yea, whatsoever we take in hand to do, it shall be in the holy Fear of God, and with an holy Tendernefs of his Glory, and Regard to the Prosperity of his Truth: Yea, we shall deny our selves not only in the unlawful things, but in the things that are even lawful to us, for the sake of the many Millions that are unconverted to God.

For, my Friends and Brethren, God hath laid upon us (whom he hath honoured with the beginning of his great Work in the World) the Care both of this Age, and of the Ages to come; that they may walk, as they have us for Examples: yea, the Lord God hath chosen you to place his Name in you; the Lord hath entrusted you with his Glory, that you might hold it forth

forth to all Nations; and that the Generations unborn may call you Blessed.

Therefore, let none be Treacherous to the Lord, nor reward him Evil for Good; nor betray his Cause directly by wilful Wickedness, nor indirectly by Negligence and Unfaithfulness: But be zealous and valiant for Truth on Earth; let none be slothful or careless: O remember the slothful Servant's State. And let the loving-kindness of the Lord overcome every Soul to Faithfulness; For with him are Riches and Honour, and every good thing: And whither should any go? He hath the words of Eternal Life. O, let none loose their Testimony, but hold it up for God; let thy Gift be never so small, thy Testimony never so little. Through thy whole Conversation bear it for God; and be true to what thou art convinced of: And wait all upon the Lord, that you may grow in your heavenly Testimony; that Life may fill your Hearts, your Houses, and your Meetings; that you may daily wait to know, and to receive Power to do the Will of God on Earth, as it is in Heaven.

And

And O ! that the Cross of Jesus may be in high and honourable Esteem with every one ; that the Liberty of all may stand in the Cross, which alone preserveth : for it is the Power of God, that crucifieth us to the World, and the World to us. And through Death, way is made unto Life and Immortality ; which by this blessed Cross, the Gospel, the Power is brought to Light. So shall the Seed of Life that God hath sown in our Hearts, grow ; and in that Seed shall we all come to be Blessed, unto whom God hath appointed the Dominion over us. And it is good for all to live under the Holy Government of it ; for the Ways of it are the Ways of Pleasantness, and all its Paths are Peace ; and all that are born of it, can say, Thy Scepter is a Scepter of Righteousness. And O ! That all Friends every where, may continually bow unto his righteous Scepter, and keep to his holy Law, which is written in their Hearts ; that it may be a Light to their Feet, and a Lanthorn to their Paths. So shall they come to witness that holy Promise made good unto them, That the Spirit

Mat. 59. 21. rit, which I have given unto him, the Seed; and the Words, which I have put into his Mouth, shall not depart from him, nor from his Seed, nor from his Seeds Seed unto all Generations.

Wherefore, Friends, redeem the Time, because the Days are Evil; God hath given you to see they are so: And be ye separated more and more, yea, perfectly disentangled from the Cares of this World. And be ye not cumbred with the many things; but stand loose from the things that are seen, which are Temporal.

*And you that are Poor murmur not; but be Patient, and trust in the Lord, and submit to his Providence, and he will provide for you, that which is convenient for you, the Days of your appointed Time. And you that are Rich, keep in the Moderation, and strive not to multiply earthly Treasure, nor to heap up uncertain Riches to your selves; but what God hath given you more than what is convenient for your own Use, wait for his Wisdom, to employ it for his Glory; that you may be faithful Stewards of this World's Mammon; and
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the Lord God shall reward you into your Bosoms, of the Riches of that Kingdom that shall never have an End.

*O my Friends and Brethren, whether Rich or Poor, in Bonds or at Liberty, in whatsoever State you are; the Salutation of the universal Life of Jesus is to you. And the Exhortation is, to bow to what is made known unto you; and in the Light, by which ye have received in measure the Knowledge of God, watch and wait diligently to the farther Revelation of the Mind and Will of God unto you, that ye may be endued from on High with Power and Might in your inward Man, to answer the call and requirings of the Lord; that ye may be enabled to make known to the Nations, what is the Riches of the Glory of this blessed Mystery in the Gentiles; which is Christ Jesus the Light of the World, in you the Hope of Glory. For this I have to tell you in the Vision of the Almighty, that the Day of the breaking up of the Nations about you, and of the sounding of the Gospel-Trumpet unto the Inhabitants of the Earth, is just at the Door: And they that are wor-
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thy, who have kept their Habitation from the beginning, and have dwelt in the Unity of the Faith that overcometh the World, and have kept the Bond of Peace. The Lord God will empower and spirit you to go forth with his Everlasting Word and Testament to awaken, and gather Kindreds, Languages, and People to the Glory of the rising of the Gentiles Light; who is God's Salvation unto the Ends of the Earth.

And I must tell you, that there is a Breathing, Hungering, Seeking People, solitarily scattered up and down this great Land of Germany, where the Lord hath sent me; and I believe it is the like in other Nations. And as the Lord hath laid it upon me, with my Companions, to seek some of them out, so have we found several in divers places. And we have had many blessed Opportunities amongst them, wherein our Hearts have greatly rejoiced; having been made deeply sensible of the Love of God towards them, and of the great openness and tenderness of Spirit in them, to receive the Testimony of Light and Life through us. And we have

have a steadfast belief, that the Lord will carry on his Work in this Land effectually; and that he will raise up those, that shall be as Ministers of his eternal Testament amongst them. And O! our desire is, that God would put it into the Hearts of many of his faithful Witnesses, to visit the Inhabitants of this Country, where God hath a great Seed of People to be gathered; that his Work may go on in the Earth, till the whole Earth be filled with his Glory.

And it is under the deep and weighty Sense of this approaching Work, that the Lord God hath laid it upon me, to write to you to wait for the farther pourings out of the Power and Spirit of the Lord; that nothing that is Careless, Sleepy, Earthly, or Exalted, may get up, whereby to displease the Lord, and cause him to withdraw his sweet and preserving Presence from any that know him. But let all keep the King of Righteousness his Peace, and walk in the Steps of the Flocks of the Companions: For Withering and Destruction shall come upon all such as desert

sert the Camp of the Lord, or with their murmuring Spirit disquiet the Heritage of God; for they are greater Enemies to Sion's Glory, and Jerusalem's Peace, than the open Armies of the Aliens.

And it is a Warning to all, that make mention of the Name of the Lord in this Dispensation he hath brought us to, That they have a care how they let out their Minds in any wise to please the Lusts of the Eye; the Lusts of the Flesh, and the Pride of Life; which are not of the Father, but of this World: Lest any be exalted in a Liberty, that maketh the Cross of Jesus of none effect, and the Offence thereof to cease: for such will become as Salt that hath lost its Savour, and at last will be trod under the feet of God and Men. For the Lord will withdraw his daily Presence, and the Fountain will come to be sealed up, and the Well of Salvation be stopped again.

Therefore, as all would rejoice in the Joy of God's Salvation, let them wait for the saving Power, and dwell in it; that knowing the Mystery of the Work of Regeneration, Christ formed in them the Hope

of their Glory, they may be able in the mission of him, that hath begotten them through Death to Life, to go forth and declare the Way of Life and Salvation.

And all you, that are young, convinced of the Eternal Truth, come in to it, and then you will feel the Virtue of it: And so, you will be Witnesses, otherwise Vain Talkers, Wells without Water, Clouds without Rain; for which State is reserved the Blackness of Darkness for ever.

Wherefore gird up the Loins of your Minds, and be sober, and tempt not God; but receive the Day of your Visitation, and walk worthy of so great Love, and delight to retain God in your Knowledge; and grieve not his Holy Spirit, but join to it, and be led by it, that it may be an Earnest to you of an Eternal Inheritance.

And take up your daily Cross and follow Christ, and not the Spirit of this World. He was meek and lowly, he was humble and plain; he was few in Words, but mighty in Deeds: He loved not his Life unto Death, even the reproachful Death of the

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Cross;

Cross; but laid down his Life, and became of no Reputation, and that for the *Rebellious*. O the Height, and the Depth, the Length, and the Breadth; yea, the Unsearchableness of the Love of God in Christ Jesus.

Wherefore, while it is to Day, hearken to his Voice, and harden not your Hearts: And make no Bargains for your Self, neither consult with Flesh and Blood; but let the Lord be your Light, and your Salvation; let him be the Strength of your Life, and the Length of your Days. And this know assuredly, that none ever trusted to the Lord, and were confounded.

Wherefore hold up your Testimony for God; as ye would enjoy the Increasing of his Life and Love: And let your Light shine, and confess him before the whole World. Smother not his Appearance, neither hide thy Candle, God hath lighted in thee, under a Busbel; for Christ walketh among his Candlesticks of pure and tried Gold. Wherefore set thy Light upon a Candlestick, and shew forth thy good Conversation in Meekness and godly Fear, that thou mayest become a good Example

ample; and others beholding thy good Works, may glorifie God. But for the *Rebellious, the Fearful, and the Unbelieving*, the Day hastens upon such, that the things that belong to their *Eternal Peace*, shall be hid from their Eyes for ever.

And all you my dear Friends and Brethren, who are in *Sufferings* for the *Testimony of Jesus*, and a good Conscience; look up to *Jesus*, the *Author and Finisher* of your Faith; who for the Joy that was set before him, endured the Cross, and despised the Shame; and is sate down at the *Right Hand of the Father* in the heavenly Place: into which, if you faint not, you shall all be received, after the Days of your Pilgrimage shall be at an End; with a Well done, good and faithful Servant.

And though these Afflictions seem not joyous, but grievous for the present; yet a far more exceeding weight of *Glory* stands at the Door.

Wherefore count it all Joy; you fall into these Trials; and persevere to the End; knowing that he that shall come, will come, and will not tarry,

and that his Reward is with him. Remember the Martyrs of Jesus; that loved not their Lives to the Death for his Name's-sake, that hath called them. And Jesus himself, that made a good Confession before Pontius Pilate; who had consecrated through his Blood a new and living Way for all, that come unto God by him, who is made a High-Priest, higher than the Heavens, one that can be touched and moved; and is daily touched and moved with our Weakness and Infirmary; that through him we may be made strong in the Lord, and more than Conquerors through him that hath loved us.

Wherefore let it not seem, as if some strange thing had happened to you, for all these things are for the Trial of your Faith; which is more precious than the Gold that perisheth. 'Tis the old Quarrel, Children of this World, against the Children of the Lord; those that are born after the Flesh, warring against those that are born after the Spirit; Cain against Abel, the Old World against Noah, Sodomites against Lot, Hagar against Sarah, Ishmael against Isaac, Esau against

gainst Jacob, Egyptians against Israelites, the false Prophets against the true Prophets, as Isaiah, Jeremiah, &c. the Jews under the Profession of the Letter of the Law, against Christ, that came to fulfil the Law, and all his spiritual Followers and Disciples: And all the false Apostate Christians against the true and Spiritual Christians and Martyrs of Jesus.

So, your Conflict is for the Spiritual Appearance of Christ Jesus against those that profess him in Words, but in Works and Conversation every day deny him; doing Despight to the Spirit of Grace in themselves, and those that are led by it. But though Gog and Magog shall gather themselves together to lay waste the City of God; yet the Lord hath determined their Destruction, and he will bring it to pass.

Wherefore rejoice, O thou little Hill of God, and clap thy Hands for Joy; for he that is Faithful and True, Just and Righteous, and able to deliver thee, dwells in the midst of thee: Who will cause thee to grow and increase, till thou becomeest a great Mountain,

till thou becomeſt the Praise of the whole Earth, and the whole Earth be filled with thy Glory.

And to you all, who are the followers of the Lamb of God, who was dead, but is alive; and lives for evermore; who is riſen in your Hearts, as a bright ſhining Light, and is leading you out of the Nature and Spirit of this World, in the Path of Regeneration. I have this to ſay by way of holy Encouragement unto you all; the Lord God Eternal that was, and is, and is to come, hath reſerved for you the Glories of the laſt Days: and if ſo be, that the Followers and Martyrs of Jeſus in Ages paſt, when the Church was going into the Wilderneſs, and his Witneſſes into Sackcloth, were notwithstanding ſo Noble and Valiant for the Truth on Earth, that they loved not their Lives unto the Death, and ſuffered joyfully the Spoiling of their Goods for the Teſtimony of Jeſus, how much more ought you all to be encouraged unto Faithfulneſs, who are come to the Reſurrection of the Day, which ſhall never more be eclipsed; in which the Bridegroom is to come, to fetch you his Spouſe out of
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the WILDERNESS, to give you Beauty for Asbes, and the Garment of Praise for the SPIRIT of HEAVINESS; who will cover you with his Spirit, and adorn you with his fine Linnen, the Righteousness of the Saints. Lean upon his Breast for ever; and know your joining in an Everlasting Covenant with him, that he may lift up the Light of his Countenance upon you, and delight to do you Good; that in blessing he may bless you, increase you, and multiply you in all Spiritual Blessings now and for ever; that to God through him you may live all the Days of your appointed Time. To whom be Glory and Honour, Praises and Thanksgivings in the Church throughout all Ages, and for ever.

I am,
In the Faith, Patience, Tribulation and Hope of the Kingdom of Jesus, your Friend and Brother,

William Penn.

My Companions in the Labour and Travel of the Testimony of Jesus, salute you all in the Love of our God. We have passed through several Cities of Germany, and are now at Franckfort, where the Lord hath given us Three blessed Opportunities with a serious and seeking People ; whereof, as in other places of this Country, many of them are Persons of great Worldly Quality. Blessed be the Name of the Lord, to whom be Glory for ever.

*Franckfort, the 22d of
the 6th Month, 1677.*

M. P.

*Crisheim.
23. 6. 5.*

The fifth Day we arrived by the way of *Worms* at *Crisheim* in the *Paltzgrave's* Country, where we found, to our great Joy, a Meeting of tender and faithful People : But it seems the Inspector of the Calvinists had enjoined the Vooght, or chief Officer, not to suffer any preaching to be among our Friends ; who (poor Man) fearing the Indignation of

of the Clergy, came next Day to desire Friends not to suffer any preaching to be amongst them, lest he should be turned out of his Place. To whom we desired Friends to say, that if he pleased he might apprehend us, and carry us to the Prince, before whom we should give an Account of our Testimony.

But, blessed be the Lord, we enjoyed our Meeting quietly and comfortably; of which a Coach-full from *Worms* made a part, amongst whom was a Governour of that Country, and one of the chief Lutheran Priests.

It came upon me in this Place to salute the Princess and Countess with this following Epistle.

A Salutation to *Elizabeth Princess Palatine, and Anna Maria d' Hornes Countess of Hornes, at Herwerden in Germany.*

My worthy Friends,

Such as I have, such I give unto you, the dear and tender Salutation of Light, Life, Peace and Salvation by Jesus Christ the blessed Lamb of God; with the unspeakable Joy of which he hath replenished my Soul at this time, that my Cup overfloweth; which is the Reward of them that chearfully drink his Cup of Tribulations, that love the Cross, and triumph in all the Shame, Reproaches and Contradictions of the World that do attend it. My God take you by the Hand, and gently lead you through all the Difficulties of Regeneration; and as you have begun to know and love his sweet and tender Drawings, so resign the whole Conduct of your Lives to him.

Dispute

Dispute not away the precious Sense that you have of him, be it as small as a Grain of Mustard-seed, which is the least of all Seeds, there is Power in it (if you do but believe) to remove the greatest Mountains of Opposition. O pretious is this Faith, yea more pretious than the Glory and Honour of this World that perisheth: It will give Courage to go with Christ before Caiaphas and Pilate; yea, to bear his Cross without the Camp, and to be Crucified with him, knowing that the Spirit of God and of Glory shall rest upon them. To the Inheritors of this Faith is reserved the Eternal Kingdom of Peace and Joy in the Holy Ghost.

O be you of that little Flock unto whom Jesus said, Fear not, for it is my Father's good pleasure to give you a Kingdom: And to be of this Flock, you must become as Sheep; and to be as Sheep, you must become harmless; and to become harmless, you must hear and follow the Lamb of God; as he is that blessed Light which discovereth and condemneth all the unfruitful Works of Darkness, and maketh harmless

harmless as a Dove ; which word, All leaveth not one Piccadillo or Circumstance undiscovered or unjudged ; and the word Darkness taketh in the whole Night of Apostasy ; and the word Unfruitful, is a plain Judgment against all those dark Works. Wherefore out of them all come, and be you separated ; and God will give you a Crown of Life, which shall never fade away.

O ! the lowness and meanness of those Spirits that despise or neglect the Joys and Glories of Immortality, for the sake of the things which are seen that are but Temporal, debasing the Nobility of their Souls, abandoning the Government of the Divine Spirit, and embracing with all ardency of Affection the sensual Pleasures of this Life ; but such as persevere therein, shall not enter into God's Rest for ever.

But this is not all that hindereth and obstructeth in the holy Way of Blessedness ; for there is the World's Fear as well as the World's Joy that obstructeth many, or else Christ had not said, Fear not, to his little Flock. The Shame of the
Cross

Cross is a Toke too uneasie, and a Burden too heavy for Flesh and Blood to bear, 'tis true; but therefore shall Flesh and Blood never enter into the Kingdom of God. And not to them that are born of the Flesh, but to those that are born of the Spirit through the Word of Regeneration, is appointed the Kingdom, and that Throne which shall judge the Twelve Tribes of Israel, and all the World. The Lord perfect what he hath begun in you, and give you Dominion over the Love and Fear of this World.

And, my Friends, if you would profit in the Way of God, despise not the Day of small things in your selves: Know this, that to desire and sincerely to breathe after the Lord, is a blessed State; you must seek before you find. Do you believe? Make not haste, extinguish not those small Beginnings by an over-earnest or impatient desire of Victory. God's time is the best time; be you faithful, and your Conflict shall end with Glory to God, and the Reward of Peace to your own Souls. Therefore love the Judgment, and love the Fire; start not aside, neither flinch from
the

the scorchings of it, for it will purifie and refine you as Gold seven times tried; then cometh the Stamp and Seal of the Lord upon his own Vessel, Holiness to him for ever; which he never gave, nor will give to reprobate Silver; the state of the Religious Worshippers of the World. And herein be comforted, that Sion shall be redeemed through Judgment, and her Converts through Righteousness; and after the appointed time of Mourning is over, the Lord will give Beauty for Ashes, the Oil of Joy for Mourning, and the Garment of Praise for the Spirit of Heaviness. Then shall you be able to say, Who is he that condemneth us? God hath justified us; there is no Condemnation to us that are in Christ Jesus, who walk not after the Flesh, but after the Spirit.

Wherefore, my dear Friends, walk not only not after the fleshly Lusts, but also not after the fleshly Religions, and Worship of the World: for that that is not born of the Spirit, is Flesh; and all Flesh shall wither as the Grass, and the Beauty of it shall fade away, as the Flower of the Field

Field before God's Sun that is risen, and rising. But the Word of the Lord in which is Life, and that Life, the Light of Men; shall endure for ever, and give Life Eternal to them that love, and walk in the Light.

And I entreat you, by the Love you have for Jesus, have a care how you touch with fleshy Births, or say Amen, by Word or Practice, to that which is not born of the Spirit: For God is not to be found of that, in your selves or others, that calleth him Father, and he hath never begotten it in them; that Latitude and Conformity is not of God, but secretly grieveth his Spirit, and obstructeth the growth of the Soul in its Acquaintance, and intimate Communion with the Lord. Without me, saith Jesus, you can do nothing; and all that came before me are Thieves and Robbers. If so, O what are they that Pray, and Preach, and Sing without Jesus, and follow not him in those Duties, but even in them Crucifie him? O that I may find in you an Ear to hear, and an Heart to perceive, and embrace these Truths of Jesus.

And

And I can say, I have great cause to hope, and patiently to wait till the Salvation of God be further revealed to you, and the whole Family; with whom (I must acknowledge) I was abundantly refreshed and comforted, in that God in measure, made known the Riches of his Grace, and Operation of his Celestial Power to you, and his Witness shall dwell with you, (if we never see you more) that God magnified his own Strength in our Weakness. With him we leave our Travels, affectionately recommending you to his Holy Spirit of Grace, that you may be conformed to the Image of his own dear Son, who is able and ready to preserve you. O stay your Minds upon him, and he will keep you in perfect Peace, and abide with you for ever. The Almighty take you into his holy Protection now and for ever.

I am,
Your true Friend ready to serve you,
with Fervent Love in the Will
of God,

William Penn.

My

*My dear Companions do with me give you
the dear Salutation of unfeigned Love,
and those in the Family that love and
desire to follow the Lord Jesus in
Sincerity and Truth without wa-
vering.*

P. S. We are this Evening bound
towards *Manheim*, the Court of the
Prince *Palatine*, and travell'd about
twelve English Miles on foot.

That Night we lodged at *Frank-*
kenthall, and got the next Morning, Frankenthall
25. 6. 7.
being the seventh Day of the Week,
to *Manheim*; but were disappointed Manheim.
of our Design, which was to speak
with the Prince, for he was gone the
Day before to *Heydelbergh* his chief
City, about fifteen English Miles from
that Place. And considering that by
reason of the Meeting next Day
with Friends at *Crisheim* already ap-
pointed, we could neither go for-
ward, nor stay till he returned; and
yet being not clear to come away, as
if we had never endeavoured to visit
him, it was upon me to write him
H this

this following Letter ; to let him know we had been there, and briefly our End in coming.

To the Prince Elector Palatine
of Heydelbergh.

Great Prince,

IT would seem strange that I, both a Stranger, and a Subject, should use this freedom of Address to a Prince, were he not one, whose Actions shew him to be of a free Disposition, and easie Access to all : Would to God all Princes were of that mind ! But I have not chosen this way of Application, I am driven to it by the disappointment thy absence from this Court gave me, and the necessity I am under to expedite my Return. And though I cannot so fully, and consequently not so clearly, express by Letter the Grounds inducing me to attempt this Visit ; yet this being all the way that is left
me,

me, I shall declare them as well as I can.

In the first place, I do with all sincere and Christian respect, acknowledge and commend that Indulgence thou givest to all People professing Religion, dissenting from the National Communion: for it is in it self a most Natural, Prudent and Christian thing.

Natural, because it preserves Nature from being made a Sacrifice to the savage Fury of fallible, yet proud Opinions, outlawing Men of Parts, Arts, Industry and Honesty, the grand Requisites of Humane Society; and exposing them and their Families to utter Ruin for meer Nonconformity, not to Religion, but to Modes and Fashions in Religions.

Christian, since the contrary expressly contradicteth both the Precept and Example of Christ, who taught us to love Enemies, not to abuse our Friends, and triumph in the destruction of our harmless Neighbours. He rebuked his Disciples, when they called for Fire from Heaven upon Dissenters, it may be Opposers: Certainly then he never intended that they

should kindle Fire on Earth to devour Men for Conscience. And if Christ (to whom all Power was given) and his holy Apostles refused to employ Humane Force and Artifice so much as to conserve themselves, 'tis an Arrogancy every way indefensible in those that pretend to be their Followers, that they assume an Authority to supersede, controul and contradict the Precepts and Examples of Christ and his Apostles ; whose Kingdom not being of the nature of this ambitious violent World, was not erected or maintained by those Weapons that are Carnal, but Spiritual and Intellectual, adquate to the Nature of the Soul, and mighty through God to cast down the Strong-holds of Sin, and every vain Imagination exalted in Man above the lowly meek Fear of God, that ought to have the preeminence in the Hearts of the Sons of Men.

Indulgence is Prudent, in that it preserveth Concord: No Kingdom divided against it self, can stand. It encourageth Arts, Parts and Industry, to show and improve themselves, which indeed are the Ornaments, Strength and Wealth of a Coun-

Countrey : It encourageth People to transplant into this Land of Liberty, where the Sweat of the Brow, is not made the Forfeit of the Conscience.

And, lastly, it rendereth the Prince peculiarly Safe and Great. Safe, because all Interests, for Interest-sake, are bound to love and court him. Great, in that he is not govern'd or clogg'd with the Power of his Clergy, which in most Countries is not only a Co-ordinate Power, a kind of Duumvirateship in Government, Imperium in Imperio, at least an Eclipse to Monarchy, but a Superior Power, and rideth the Prince to their Designs, holding the Helm of the Government, and steering not by the Laws of Civil Freedom, but certain Ecclesiastical Maxims of their own, to the Maintenance and Enlargement of their Worldly Empire in their Church. And all this Villany acted under the sacred, peaceable and alluring Name of Christ, his Ministry and Church ; though as remote from their Nature, as the Wolf from the Sheep, and the Pope from Peter.

The next thing I should have taken the liberty to have discours'd, would have been this; What Encouragement a Colony of vertuous and industrious Families might hope to receive from Thee, in case they should transplant themselves into this Country, which certainly in it self is very excellent, respecting Taxes, Oaths, Arms, &c.

Further, to have represented the condition of some of our Friends, and thy own Subjects; who though they are liable to the same Tax as Mennists, &c. (not by part the Case of other Dissenters) yet the Vaught of the Town where they live, came yesterday to forbid all Preaching amongst them, which implies a sort of Contradiction to the Indulgence given.

And in the last place, for as much as all Men owe their Being to something greater than themselves, to which 'tis reasonable to believe they are accomptable, from whence follow Rewards or Punishments.

I had an earnest desire to have spoken of the Nature, Truth, Use, Benefit and Reward of Religion, and therein as to have discours'd what is Christian Religion

in it self, (freed from those unreasonable Garbs some Men make it to wear, so justly offensive to wise and thinking Men) so to have proved the Principle and Life of the People, in scorn called Quakers, to have been suitable to the true Followers of Holy Jesus. But as the Particulars would swell a Letter to a Book, I shall take the freedom to present thee upon my Return with some Tracts treating upon all these Subjects.

Prince, my Soul is filled with Love and Respect to thee and thy Family ; I wish you all true and lasting Felicity, and earnestly desire that you may never forget your Afflictions, and in the remembrance of them be dehorted from those Lusts and Impieties, which draw the Vengeance of Heaven upon the greatest Families on Earth, that God may look upon you with the favourable Eye of his Providence. And blessed is that Man, whose God (by Profession) is the Lord in reality, viz. that is ruled and governed by the Lord, and that lives in subjection to his Grace ; that having a Divine Sense of God in his Heart, delights to retain that Sense

and Knowledge of him, and be meditating in his Noble Royal Law, that converts the Soul to God, and redeems Man from the sensual Pleasures of this World, to the true Satisfaction of the Intellectual and Divine Life.

O the meanness and lowness of their Spirits, that abandon themselves to the Government of Sense, the Animal Life, thereby debasing their Natures, rejecting the Divine Light, that shineth in their Hearts, saying, Let us eat and drink, for to morrow we shall die; forgetting whence they are descended, and not considering the Peace and Joy of the Vertuous!

I desire that the Lord would put it into thy Heart to think of thy latter End, and with the Light of Christ in thy Conscience examine how it stands with thy Soul, that thou mayest know, and diligently watch to do those things that belong to thy eternal Peace.

One thing more give me leave to recommend to thee, and that is, to be very careful of inculcating generous, free and righteous Principles into thy Son, who is like to succeed thee, that when thou art gone, the Reputation

tation of the Country may not sink by contrary Practises, nor the People of divers Judgments (now thy Subjects) be disappointed, distressed or ruined. Which, with sincere desires for thy temporal and eternal Good, conclude this,

Thy unknown, but
From Manheim, sincere Friend,

25th of 6th

Month, 1677.

William Penn.

Which being done, and having refreshed our selves, we returned that night by the *Rhine* to *Worms*; from whence we the next Morning (being the first day of the Week) walked on Foot to *Crisheim*, which is about six English Miles from *Worms*. We had a good Meeting from the tenth till the third Hour, and the Lord's Power sweetly opened to many of the Inhabitants of the Town that were at the Meeting; yea, the *Vaught* or chief Officer himself stood at the Door behind the Barn, where he could hear

Worms.
26. 6. 1.

Crisheim.

hear and not be seen; who went to the Priest and told him, that it was his Work, if we were Hereticks, to discover us to be such, but for his part he heard nothing but what was good, and he would not meddle with us.

In the Evening we had a more retired Meeting of the Friends only, very weighty and tender; yea the Power rose in an high operation among them, and great was the Love of God that rose in our Hearts at the Meeting to visit them; and there is a lovely, sweet and true Sense among them: We were greatly comforted in them, and they were greatly comforted in us. Poor Hearts, a little handful surrounded with great and mighty Countries of Darknes; 'tis the Lord's great Goodness, and Mercy to them, that they are so finely kept, even natural in the Seed of Life. They were most of them gathered by dear *William Ames*.

The next Morning we had another Meeting, where we took our leave
of

of them, and so came accompanied by several of them to *Worms*; where ^{Worms.} having refresh'd our selves, we went ^{27. 6. 1.} to visit the Lutheran Priest, that was at the Meeting the sixth Day before at *Crisheim*; he received us very kindly, and his Wife, not without some sense of our Testimony. After we had discours'd about an Hour with him of the true and heavenly Ministry and Worship, and in what they stood, and what all People must come unto, if ever they will know how to Worship God aright; we departed, and immediately sent them several good Books of Friends in *High-Dutch*.

Immediately we took Boat about the third Hour in the Afternoon, and came down the River *Rhine* to *Mentz*, ^{Mentz.} where we arrived about the fifth ^{28. 6. 3.} Hour in the Morning; and immediately took an open Chariot for *Frank-Frankfort*, where we came about the first Hour in the Afternoon.

We presently informed some of those People that had received us the
Time

Time before, of our return to that City, with desires that we might have a Meeting that Afternoon; which was readily granted us by the Noble Women, at whose House we met, vvhither resorted some that vve had not seen before. And the Lord did, after a living manner, open our Hearts and Mouths amongst them, vvvhich vvas received by them as a farther confirmation of the coming of the Day of the Lord unto them; yea, vvith much joy and kindness they received us.

The Meeting held till the ninth Hour at Night; they constrained us to stay and eat vvith them, vvvhich vvas also a blessed Meeting to them. Before vve parted, vve desired a select Meeting the next Morning at the same Place, of those that vve felt more invvardly affected vvith Truth's Testimony, and that vv ere nearest unto the State of a silent Meeting; vvvhich they joyfully assented to.

We vvent to our Lodging, and the
 29. 6. 4. next Morning vve returned unto them,
 vvith

vvith vvhom vve had a blessed and heavenly Opportunity, for vve had room for our Life amongst them: It vvas as among faithful Friends; Life ran as Oil, and svvom a-top of all.

We recommended a silent Meeting unto them, that they might grovv in to an holy Silence unto themselves; that the Mouth that calls God *Father*, that is not of his ovvn Birth, may be stop'd, and all Images confounded, that they may hear the soft Voice of Jesus to instruct them, and receive his svveet Life to feed them and to build them up.

About the ninth Hour vve departed from that Place, and vvent to *Vander Walls*, vvhere the Meeting vvas the Time before, and there vve had a more publick Meeting of all that pleased to come. The Lord did so abundantly appear amongst us, that they vvvere more broken than vve had seen them at any time; yea they vvvere exceeding tender and lov, and the Love of God vvas much raised in their Hearts to the Testimony. In this
sensi-

sensible frame we left them, and the Blessings and Peace of our Lord Jesus Christ with and among them.

And after having refresh'd our selves at our Inn, we took Boat down the *Main* to *Mentz*, where we arrived about the fifth Hour. 'Tis a great City, but a dark and superstitious Place, according to the Popish Way, and is under the Government of a Popish Bishop. We staid not longer there, than till our Boat was ready, which might be better than half an Hour. From *Mentz* we went on our way down the *Rhine* six German Miles, and came that Night to *Hampack*: From thence the next Morning we went, by *Bacherach*, *Coblentz*, and other places upon the *Rhine*, to *Tresy* that Night, being about eleven German Miles.

Hampack.
30. 6. 5.

Tresy.

Cullen.
31. 6. 6.

Next day (being the sixth Day of the Week) we got to *Cullen*, a great Popish City, about the third Hour in the Afternoon.

We gave notice to a sober Merchant in that Town, a serious Seeker after

after God, that we were there arrived; who presently came to us. We fate down, and had a living and precious Opportunity with him; opening to him the Way of the Lord, as *it had been manifested to us*; intreating him, if he knew any in that City, who had desires after the Lord, or that were willing to come to a Meeting, that he would please to inform them of our being here, and of our desire to meet with them. He answered, That he would readily do it.

This night, when we were in Bed, came the Resident of several Princes (a serious and tender Man) to find us out; We had some discourse with him, but, being late, he promised to see us the next Day.

The next Morning came the afore-^{I. 7. 74}said Merchant, informing us that it was a busy Time, several preparing for the Mass or great Fair at *Frankfort*; yet some would come, and he desired it might be at his House about Three in the Afternoon.

In the Morning we went to visit
that

that Resident, whom we met coming to see us; but he returned and brought us to his House. We had a good Time with him; for the Man is an antient Seeker, oppressed with the Cares of this World, and he may be truly said to mourn under them: His Heart was opened to us, and he blessed God *that he had lived to see us.* We gave him an Account how the Lord had appeared in the Land of our Nativity, and how he had dealt with us; which was as the cool and gentle Showers upon the dry and scorched Desert. About Noon we returned Home, and after we had eaten, we went to the Merchant's House to the Meeting; where came four Persons, one of which was the Presbyterian Priest, who preach'd in private to the Protestants of that Place, for they are no ways publickly allowed in that City. Surely the true Day and Power of the Lord made known it self to the Consciences of them present: Yea, they felt that we were such as had been with Jesus, and that had obtained our Testimony

stimony through the Sufferings and Travels of the Cross. They were tender : The Resident and Merchant conducted us to our Inn, and from thence to the Boat, being about seven at Night. We set out towards the City of *Duysburgh*, of the Calvinist Way, belonging to the Elector of *Brandenburgh*; in and near to which we had been informed there were a retired and seeking People.

We arrived there next Day about Noon, being the first Day of the Week: The first thing we did after we came to our Inn, was to inquire out one *Dr. Mastricht* a Civilian, for whom we had a Letter to introduce us, from a Merchant of *Cullen*: Whom quickly finding, we informed him what we came about; desiring his Assistance; which he readily promised us. The first thing we offered was an Access to the Countess of *Falchensteyn* and *Bruch*: He told us she was an extraordinary Woman, one in whom we should find things worthy of our Love; that he would write to

Duysburgh.
2. 7. 1.

her to give us an Opportunity with her ; that the fittest time was the present time, in that we might find her at the Minister's of *Mulheim*, on the other side of the River from her Father's Castle; for that she used to come out the first Day Morning, and not return till Night : That we must be very shy of making our selves publick, not only for our own sakes, but for hers, who was severely treated by her Father for the Sake of those Religious Inclinations that appeared in her, although her Father pretended to be of the *Protestant Religion*.

We therefore dispatched towards *Mulheim*, having received his Letter, and being also accompanied by him about one third of the way : But being six English Miles, and on foot, we could not compass the Place before the Meeting was over ; for it was past Three before we could get out of *Durysburgh* ; and following that way which led to the back-side of the *Graef's* Castle and Orchard which was also a common way to the Town, (tho'

(tho' if we had known the Country we might have avoided it) we met with one *Henry Smith*, Schoolmaster and Carechiser of *Speldorp*, to whom we imparted our Business, and gave the Letter of Dr. *Mastricht* of *Duisburgh* to introduce us to the Countess.

He told us, he had just left her, being come over the Water from *Worship*, but he would carry the Letter to her, and bring an Answer suddenly; but notwithstanding staid near an Hour. When he came he gave us this Answer, viz. that she would be glad to meet us, but she did not know where; but rather inclined that we should go over the Water to the Minister's House, whither, if she could, she would come to us; but that a strict hand was held over her by her Father. After some more serious Discourse with him, concerning the Witness of God in the Conscience, and the Discovery, Testimony, and Judgment of that *true Light*, unto which all must bow that would be Heirs of the Kingdom of God (recommending him to

the same) we parted; he returning homewards, and we advancing to the Town. But being necessitated to pass by her Father's Castle, who is Seigneur or Lord of that Country, it so fell out, that at that very instant he came forth to walk: And seeing us in the Habit of Strangers, sent one of his Attendants to demand who, and from whence we were? And whither we went? Calling us afterwards to him, and asking us the same Questions. We answered, That we were Englishmen come from *Holland*, going no further in these Parts than his own Town of *Mulheim*. But not showing him, or paying him that worldly Homage and Respect which was expected from us, some of his Gentlemen ask'd us, if we knew whom we were before? And if we did not use to deport our selves after another manner before Noble-men, and in the presence of Princes? We answered, We were not conscious to our selves of any Disrespect or Unseemly Behaviour. One of them sharply replied, Why don't you pull off your Hats then? Is it re-
spect

Mulheim.

spect to stand covered in the presence of the Sovereign of the Country? We told them it was our practice in the presence of our Prince, who is a great King, and that we uncovered not our Heads to any but in our Duty to Almighty God. Upon which the *Graef* called us *Quakers*, saying unto us, We have no need of *Quakers* here; get you out of my Dominions, you shall not go to my Town.

We told him that we were an innocent People that feared God, and had good-will towards all Men; that we had true Respect in our Hearts towards him, and would be glad to do him any real Good or Service; and that the Lord had made it Matter of Conscience to us, not to conform our selves to the vain and fruitless Customs of this World, or words to this purpose. However he commanded some of his Soldiers to see us out of his Territories; to whom we also declared somewhat of the Reason and Intention of our coming to that Place, in the Fear and Love of God; and they were civil to us.

We parted with much Peace and Comfort in our Hearts, and as we passed through the Village where the Schoolmaster dwelt, (yet in the Dominions of the *Graef*) we called upon him, and in the sense of God's Power and Kingdom open'd to him the Message and Testimony of Truth, which the Man received with a weighty and serious Spirit. For under the Dominion of the *Graef* there is a large Congregation of Protestants called *Calvinists*, of a more religious, inward and zealous frame of Spirit, than any Body of People we met with or heard of in *Germany*.

After we had ended our Testimony to him, we took our leave, desiring him not to fear, but to be of good Courage, for the Day of the Lord was hastning upon all the Workers of Iniquity: And to them that feared his Name, wherever scattered throughout the Earth, he would cause the *Son of Righteousness* to arise and visit them, with *Healing under his Wings*: And to remember us with true Love and Kindness

ness to the *Compass*, Daughter to this *Graef*, and to desire her not to be offended in us, nor to be dismayed at the Displeasure of her Father, but eye the Lord that hath visited her Soul with his holy Light, by which she seeth the Vanity of this World, and in some measure the emptiness and deadness of the Religions that are in it, and he would preserve her from the Fear of the Wrath of Men, that worketh not the Righteousness of God. So we left the Peace of Jesus with him, and walked ontowards *Duysburgh*, being about six English Miles from thence, and near the eight Hour at Night. The Lord was with us, and comforted our Hearts as we walked, without any outward Guide, through a tedious and solitary Wood, about three Miles long, with the Joy of his Salvation: Giving us to remember, and to speak one unto another of his blessed Witnesses in the Days past, who wandred up and down like poor Pilgrims and Strangers on the Earth, their Eye being to a *City in the*

Heavens, that had foundations, whose Builder and Maker is God.

a. 7. 3.

Duysburgh.

Betwixt nine and ten, we reached the Walls of *Duysburgh*, but the Gates were shut, and there being no Houses without the Walls, we laid us down together in a Field, receiving both natural and spiritual Refreshment, blessed be the Lord. About three in the Morning we rose, sanctifying God in our Hearts that had kept us that Night; and walked till five, often speaking one to another of the great and notable Day of the Lord dawning on upon *Germany*, and of several Places of that Land that were almost ripe unto Harvest. Soon after the Clock had struck five, they opened the Gates of the City, and we had not long got to our Inn, but it came upon me, with a sweet, yet fervent Power, to visit this *Persecuted Countess* with a Salutation from the Love and Life of Jesus, and to open unto her more plainly the Way of the Lord; which I did in this following Epistle.

To

To the Countess of Falckensteyn
and Bruch at Mulheim.

My Dear Friend,

JESUS, the Immaculate Lamb of
God (grieved and crucified by all the
Workers of Iniquity) illuminate thy Un-
derstanding, bless and be with thy Spirit
for ever!

Tho' unknown, yet art thou much be-
loved for the sake of thy Desires, and
Breathings of Soul after the Living God:
The Report whereof, from some in the
same State, hath made deep impression of
true Kindness upon my Spirit, and rai-
sed in me a very singular and fervent incli-
nation to visit thee; and the rather, be-
cause of that **Suffering and Tribula-**
tion thou hast begun to endure for the
sake of thy Zeal towards God, my self ha-
ving from my Childhood been both a Seek-
er after the Lord, and a great Sufferer for
that Cause, from Parents, Relations,
Compa-

Companions, and the Magistrates of this World. The Remembrance whereof hath so much the more endeared thy Condition unto me; and my Soul hath often, in the sweet Sense and Feeling of the holy Presence of God, and the precious Life of his dear Son in my Heart, with great tenderness, implored his Divine Assistance unto thee, that thou maist both be illuminated to do, and made willing to suffer for his Name's sake; that the Spirit of God, and of Glory may rest upon thy Soul.

And truly I can say, I felt the good Will of God, his holy Care and heavenly Visitation of Love to extend unto thee. But one thing more especially lay upon my Spirit to have communicated unto thee, which made me the more pressing for an Opportunity to speak with thee, and that was this; That thou shouldest have a true, right and distinct Knowledge of thy own State, and what that is which hath visited thee; and in what thy Faith, Patience, Hope and Salvation stand; where to wait, and how to find the Lord, and distinguish between that which is born of God, and that which is not; both with
respect

respect to thy self in all the Motions and Conceptions of thy Heart, and with respect to others in their Religious Worship and Performances; to the end that thou mayest not be deceived about the things relating to God's Kingdom, and thy Eternal Peace: This is of greatest weight.

Now know certainly, that which hath discovered unto thee the Vanities of this World, the Emptiness and the Fading of all earthly Glory, the Blessedness of the Righteous, and the Joy of the World that is to come, is the Light of Christ Jesus wherewith he hath enlightened thy Soul: For in him was Life, and that Life is the Light of Mankind, John 1. 4, 9. Thus God promised by the Prophet Isaiah; to give him, viz. for a Light to lighten the Gentiles, and for his Salvation to the ends of the Earth. So that Christ the Light is God's Gift, and eternal Life is hid in him; yea, all the Treasures of Wisdom and Knowledge, who is the Light of the Gospel-Temple, true Believers, Rev. 21. And all that receive this Light into their Hearts, and bring their Deeds to it, to see in what ground they

they are wrought, whether in God or in the evil One, and make this Blessed Light the Guide of their Life ; fearing, with a holy Fear, to do any thing that this Light manifests to be evil ; waiting and watching with a godly Care to be preserved blameless before the Lord : I say, all such become Children of Light, and Witnesses of the Life of Jesus. O blessed wilt thou be for ever, if in the way of this Holy Light thy Mind walks to the end !

Let This that hath visited thee lead thee ; this Seed of Light and Life, which is the Seed of the Kingdom ; yea, 'tis Christ, the true and only Seed of God, that visited my Soul, even in my young Tears ; that spread my Sins in order before me, reprov'd me, and brought Godly Sorrow upon me ; making me often to weep in solitary Places, and say within my Soul, O that I knew the Lord as I ought to know him ! O that I served him as I ought to serve him ! Yea, often was there a great Concern upon my Spirit about my Eternal State, mournfully desiring that the Lord would give my Soul rest in the great Day of Trouble. Now was all

*the Glory of the World as a Bubble; yea,
 nothing was dear to me that I might
 win Christ: For the Love, Friendship
 and Pleasure of this World were a Burden
 unto my Soul. And in this seeking-state
 I was directed to the Testimony of Jesus
 in my own Conscience, as the true
 shining Light, giving me to discern
 the Thoughts and Intents of my own
 Heart. And no sooner was I turned unto
 it, but I found it to be that which from my
 Childhood had visited me, though I di-
 stinctly knew it not: And when I received
 it in the Love of it, it shewed me all that
 ever I had done, and reprov'd all the un-
 fruitful Works of Darkness; judging me
 as a Man in the Flesh, and laying Judge-
 ment to the Line, and Righteousness to
 the Plummer in me. And as by the
 brightness of his coming into my Soul,
 he discovered the Man of Sin there, upon
 his Throne, so by the Breath of his
 Mouth, which is the two-edged Sword of
 his Spirit, he destroyeth his Power and
 Kingdom. And so having made me a
 Witness of the Death of the Cross, he
 hath also made me a Witness of his Re-
 surrection.*

Sanctification. So that in good measure my Soul can now say, I am justified in the Spirit; and though the State of Condemnation unto Death was glorious, yet Justification unto Life was and is more glorious.

In this state of the new Man all is new: Behold new Heavens and a new Earth! Old things come to be done away; the old Man with his Deeds put off. Now, new Thoughts, new Desires, new Affections, new Love, new Friendship, new Society, new Kindred, new Faith; even that which overcometh this World, through many Tribulations; and new Hope, even that living Hope that is founded upon true Experience, which holds out all Storms, and can see to the Glory that is invisible (to carnal Eyes) in the midst of the greatest Tempest.

Now, it is the same blessed Seed of Light, Life and Grace, which from God the Father is sown in thy Heart, and which hath moved and wrought there the Change which thou hast witnessed from the Spirit of this World: Turn to it, watch in it, that by it thou mayest be kept from

all

all that it discovers to be contrary to God; especially from thy self, from thy own runnings, willings and strivings: For whatsoever is not born of the Spirit is Flesh; and that inherits not the Kingdom of God; but all that sow to it shall inherit Corruption. By this thou wilt come to feel, not only all Sin to be a Burden, but all thy own Righteousness, yea, all Man's Righteousness to be a Burden. Thou wilt see the difference betwixt the Duties and Prayers which thou begett'st, and the Duties and Prayers which in thy true silence, from all self-activity of Mind, the Lord begets in thee.

O that thou mightest know the Mystery of the new Birth, and what that is that can truly call God Father; even that that is begotten of him, which liveth and breatheth, and hath its Beginning and Being in that Life which is hid with Christ in God, and by which it hath been quickened to the Knowledge and Worship of Christ and God. And this thou shalt not fail to know and enjoy, as thou patiently sufferest the Lord to work his own Work in thee by his own blessed Spirit.

And

And that which will give thee to savour and discern the right Motions and Conceptions, Duties and Performances in thy self, from the false, will give thee to savour and discern that which is right from that which is false in others; that which is of God, from that which is of Man.

Have a Care of gathering of Sticks, and kindling a Fire of thy own, and then compassing thy self about the Sparks of the Fire which thou hast kindled, for the end of this State is to lye down in Sorrow; because the heavenly Fire is absent, which maketh the Sacrifice acceptable: Yea, the Lord may stir in thy Heart; but thou mayest bring forth: But he that gives to conceive, he brings to the Birth, and he giveth Power to bring forth acceptably: For without Christ we can do nothing; and blessed are they that stir not before the Angel moveth the Waters, and go not before Christ; but are led by him, and that awaken not their Beloved till he please; in whose Hands the Times and the Seasons are. O blessed are they, whose Eyes are opened to see him always present, a God always nigh at Hand; whose Hearts are stayed

stayed upon his holy Appearance in them, and are thereby translated into his Likeness; whose Faith and Hope are in Christ in them, the Hope of Glory.

My dear Friend, weigh these Things with a serious, retired, sweet and tender frame of Spirit; and the God that hath called me and thee, by the Light of his dear Son, open thy Understanding to perceive the Truth as it is in Jesus, and what is the Mystery of the Fellowship of the Saints in Light. So to the Lord I recommend thee, the Watchman and Keeper of Israel. The Lord be thy Strength and holy Comfort, and speak Peace to thee, and never leave thee nor forsake thee till he hath conducted thee through all Tribulations to his everlasting Kingdom of Rest and Glory.

O dear Heart, be valiant; and stay thyself upon Christ Jesus the Everlasting Rock, and feel him a Fountain in thy Soul; feel his Blood to cleanse, and his Blood to drink, and his Flesh to eat: Feed upon him, for God hath given him for the Life of the World.

I had seen thee, had not thy Father's
 strange sort of severity hindred. I confess
 I do not use to be so treated in my own
 Country, where the Lord hath raised up
 many Thousands of Witnesses, that he
 hath gathered, out of all Sects and Pro-
 fessions, to worship him, not in their Spi-
 rits or Wills, but in his Will, Spirit and
 Truth: And we are generally, after much
 Affliction and Suffering, in good Esteem,
 even with the great Ones of this World.
 And this let me add for thy particular
 Comfort, that though I have been a Man
 of great Anguish and Sorrow, because of
 the Scorn and Reproach that hath attend-
 ed my separation from the World, (ha-
 ving been taught of Jesus to turn my back
 upon all for the sake of that Glory that
 shall be revealed (yet to God's Honour I
 can say it, I have an hundred Friends for
 one, yea, God hath turned the Hearts of
 my Enemies towards me; he hath fulfil-
 led his Promise, to turn the Hearts of the
 Parents unto the Children. For my
 Parents, that once disowned me for this
 blessed Testimony's sake, (of the Jew,
 Christian, Circumcision, and Baptism
 inward

*inward, against the fleshly Christian)
have come to love me above all, and have
left me all ; thinking they could never do
and leave enough for me. O how good is
the Lord ! Tea, the Ways of his Mercy
are even past finding out.*

*Wherefore, my dear Friend, trust in
the Lord for ever ; and the God of Abra-
ham, Isaac, and Jacob, the God of the
Prophets and of the Apostles, the God of
all the Holy Martyrs of Jesus, illuminate,
fortifie and preserve thee steadfast, that in
the end thou mayest receive the Reward of
Life and Eternal Salvation : To whom
be Glory, and to the Lamb that sits upon
the Throne, one God, and one Lord,
blessed and magnified for ever and ever ;
Amen.*

*Thy great and faithful
Lover for the blessed
and holy Truth's sake,*

*Daysburgh the 13th of the
7th Month S. N. 1677.*

no. Penny.

The enclosed I received from a Religious young Woman at Franckfort. We have had a blessed Opportunity in this Town with some that have a desire after the Lord, in which we are abundantly comforted. We have just now received thy Message and Salutation from H. V. which hath exceedingly refreshed and revived us ; for our trouble was not for our selves, but for thee ; and we hope our Love will not turn to thy Disadvantage, for we mentioned nothing of thy Name, nor the Name of any other Person, only that we desired to speak with the Minister of Mulheim, and that was only to the Souldier. The Lord made us a good Bed in the Fields, and we were very well satisfied. We are going this Afternoon out of the Town towards Wesel, from thence to Cleve, and thence to Herwerden (the Lord willing) so farewell in the Lord.

Here followeth a Letter to her Father the Graef of Bruck and Falckensteyn.

To the Graef or Earl of Bruck
and Falckensteyn.

Friend,

I Wish thy Salvation, and the Lord
reward thee Good for the Evil that
thou shewedst unto me and my Friends the
last Night, if it be his Will: But since
thou art but a mortal Man, one that must
give an Account in common with all, to
the Immortal God, let me a little expostu-
late with thee.

By what Law on Earth are Men not
Scandalous, under no Proscription, harm-
less Strangers, about lawful Occasions,
and Men, not Vagabonds, but of good
Quality in their own Country, stoppt, me-
naced, sent back with Souldiers, and that
at Sun-set, exposed to the Night in an un-
known Country, and therefore forced to lie
in the Fields: I say, by what Law are we
judged, yea, thus punished before heard?
Is this the Law of Nations, or Nature,
or Germany, or of Christianity? Oh!
Where's Nature? Where's Civility?

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Where's Hospitality? But where's Christianity all this while? Well, but we are Quakers: Quakers! What's that for a Name? Is there a Law of the Empire against that Name? No: Did we own it? No: But if we had, the Letters of that Name neither make up Drunkard, Whoremaster, Thief, Murderer nor Traitor: Why so odious then? What harm hath it done? Why could Jews pass just before us, that have Crucified Christ, and not Quakers that never Crucified him? But Ignorance is as well the Mother of Persecution as Devotion: And the false Christian, and the false Jew have but one Father.

But, Argumentum ad hominem, my Friend, bear with me a little: Art thou a Christian? How canst thou be rude, uncivil, and persecute then? Thou art to love Enemies, not abuse Friends; harmless Strangers. Well, but this Life is dead, this Doctrine antiquated, Jesus Christ turn'd out of doors, I perceive.

What art thou for a Christian? A Lutheran? Yes; Canst thou so lately forget the Practices of the Papists, and with what Abhorrence thy Ancestors declared against

gainst such sort of Entertainment? Were not they Despised, Mocked and Persecuted? And are their Children treading in the steps of their old Enemies? Friend, 'tis not Reformed Words, but a Reformed Life that will stand thee in stead. 'Tis not to live the life of the Unregenerate, Worldly-minded and Wicked, under the Profession of the Saint's Words, that will give an Entrance into God's rest. Be not deceived, such as thou Sowest, such must thou Reap in the day of the Lord. Thou art not come to the Berean-state that tried all things, and therefore not Noble in the Christian sense. The Bereans were noble, for they judged not before Examination.

And for thy saying, We want no Quakers here, I say, under favour, you do: For a true Quaker is one that Trembleth at the Word of the Lord, that worketh out his Salvation with fear and trembling, and all the Days of his appointed Time waiteth in the Light and Grace of God till his great Change cometh; and that taketh up the daily Cross to his Will and Lusts, that he might do the Will of God manifested to him by the Light of Jesus in

his Conscience ; and according to the holy Precepts and Examples in the holy Scriptures of Truth, laid down by Jesus, and his Followers, for the Ages to come. Tea, he is one that Loveth his Enemies, rather than feareth them ; that Blesseth those that Curse him, and Prayeth for those that despitefully treat him ; as God knoweth we do for thee. And O that thou wert such a Quaker ! Then wouldst thou Rule for God, and act in all things as one that must give an account to God for the Deeds done in the Body, whether Good or Evil. Then would Temperance, Mercy, Justice, Meekness, and the Fear of the Lord dwell in thy Heart, and in thy Family and Country. Repent, I exhort thee, and consider thy latter End, for thy Days are not like to be many in this World, therefore mind the things that make for thy Eternal Peace, lest Distress come upon thee as an Armed Man, and there be none to deliver thee. I am

Duysburgh 3d 7th
M. 1677. S. V.

Thy Well-wishing Friend,

M. P.

This

This being done, we went to Dr. *Mastricht's* to inform him of what had past, who tho' of a kind Disposition, and very friendly to us, yet seemed surprized with fear (the common Disease of this Country) crying out, *What will become of this poor Countess!* Her Father hath called her *Quaker* a long time, behaving himself very severely to her, but now he will conclude she is one indeed, and he will lead her a lamentable Life: *I know* (said he) *you care not for suffering, but she is to be pitied.* We told him that we both loved her, and pitied her, and could lay down our Lives for her, as Christ hath done for us, in the Will of God, if we could thereby do her good; but that we had not mentioned her Name, neither was the Letter, that he gave us to her, so much as seen or known of her Father. But still he feared that our Carriage would incense the *Graef* so much the more against both his Daughter, and all those serious and inquiring People up and down his Country. We answered with an earnestness

ness of Spirit, That they had minded the Incensings and Wrath of Men *too much* already, and that true Religion would *never spring* or grow under such fears; and that it was time for all that felt any thing of the Work of God in their Hearts to cast away the *slavish* fear of Man, and to come forth in the *boldness* of the true Christian Life; yea, that Sufferings *break* and make way for greater Liberty, and that God was wiser and stronger than Man.

We askt him if there were any in that City who enquired more diligently after the way of the Lord, he recommended us (as we had already been informed in another place) to the Family of the *Prator*, or chief Governour of the Town; whose Wife, and Sister more especially, were seeking after the best things: So we parted with him in love, and by the help of his Daughter, were conducted to this Family.

We had not been long there before a *School-master* of *Dusseldorp*, and also a *Minister* came in enquiring after us, having

having heard of us at *Mulheim*, where he preached the day before to the People, or else by the way of our attempt to Visit that place, and the Entertainment we received at the hands of the *Graef*. He sat down with us, and tho' we had already a sweet opportunity, yet feeling the Power of God to rise, the Meeting renewed: And, O magnified be the Name of the Lord! He *witnessed* to our Testimony abundantly in all their Hearts and Consciences, who were broken into much tenderness; and certainly there is a blessed *Power and Zeal*, stirring in that young Man; yea he is very near the Kingdom. So we took our Leave of them, leaving the Lord's *Peace and Blessing* upon them.

It was now something past the 12th Hour of the Day. In the way to our Lodging we met a Messenger from the *Countess of Falckensteyn*, a pretty young tender Man, near to the Kingdom, who saluted us in her Name with much love; telling us, That she was much grieved at the Entertainment of
her

her Father towards us, advising us not to expose our selves to such Difficulties and Hardships, for it would grieve her Heart, that any that came in the Love of God to Visit her, should be so severely handled ; for at some he sets his Dogs, upon others he puts his Soldiers to beat them : *But what shall I say, That it self, must not hinder you from doing good,* said the Countess.

We answered him, that his Message was joyful to us, that she had any regard to us, and that she was not offended with us : We desired the Remembrance of our kind Love unto her, and that he would let her know that our Concern was not for our selves, but for her. We invited him to eat with us, but he told us he was an Inhabitant of *Meurs*, and was in haste to go home. So we briefly declared our *Principle* and *Message*, recommending him to Christ the true Light in his Conscience, and parted. So we went home to Dinner, having neither eaten nor drank since first-day Morning, and having lain out *all Night* in the Field.

We

We had no sooner got to our Inn, but the Man was constrained to come after us, and sat down with us, and enquired concerning our Friends, their *Rise, Principles* and *Progress*, and in all things that he desired satisfaction about, he declared himself satisfied. Dinner being done, and all cleared, we departed that City, being about the fourth Hour in the Afternoon, and for want of Accommodation were forced to walk on foot Eight *English* Miles to a Town called *Holton*, where we rested that Night. Holton.

The next Morning we set out for *Wesel* and got thither at Noon. Wesel.
4. 7. 3. The first thing we did (as had been our Custom) was to enquire who was worthy, particularly for two Persons recommended to us by the *Countess of Hornes*, that lives with the Princess *Elizabeth*. But upon enquiry, we found one of them was gone to *Amsterdam* with his Wife, who had been formerly a Preacher, and being conscientiously dissatisfied with his own Preaching, laid it down, and is now in

in a *seeking* State. But in lieu of him we found out three more, with the other Person that had been recommended to us. We bespoke a Meeting amongst them after Dinner, which accordingly we had at a Woman's House of good Note in the Town who told us, That she had been long in a *solitary* Estate, *dissatisfied* with the Religions generally profest in that Country, waiting for *Salvation*, and she hoped that now the time was come, and that we were the Messengers of it.

The Lord was with us in the Meeting, and their Hearts were opened by the Word of God, to receive our Testimony as glad Tidings of Salvation. Meeting being done, we immediately returned to our Lodging, desiring we might see them together in the same place the next Morning, to take our Leave of them; to which they readily assented.

5. 7. 4.

Next Morning we came, and had a precious Meeting with them, and there were some present that were not there

him there the Night before. So we left them in much Love, and went to our Inn ; where, after having refreshed our selves, we went to *Rees*, where we met with a *Counsellor of Gelderlandt*, with whom we had a good Opportunity to declare the *Testimony of Jesus*, who received it, and parted with us in much kindness.

From thence we went to *Emrick*, and there called upon an eminent Baptist-teacher, recommended to us by one of *Wesel*: We spent some time with him, opening to him the Way of Life, as in the Light it is manifested to all that love and obey the Light ; and of that *more spiritual* and pure Ministry that from the Living Word of God is received by many true Ministers in this Day. The Man was somewhat full of Words, but we felt the living Visitation of the Love of God reacht to him, and so we left him, making all the haste we could to get to *Cleve* that Night, which accordingly we did, though late, being forced to walk one third-part of the way on foot.

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That Night, notwithstanding, one of us went to a certain Lady, to whom we had Recommendations from the Princess, and that was particularly known to one of us, informing her that we were come to that City, desiring to know what time next day we might give her a Visit; she appointed Eight in the Morning.

6. 7. 5.

About that time we went to see her; she received us (considering her Quality and Courtship) far from any appearance of Offence at our *Deportment*. We told her our *Message* and *Visit* was to those of that City, that had any Inclinations or Desires, Hunger or Thirst after the true and living Knowledge of God; for that end we had left our own Country, and had wandred up and down in several parts of *Germany*. She told us, That some there were that searched after God, but she feared the Name of *Quaker* would make them shy, because they were called *Quakers* themselves, by People of the same Profession, only for being more serious and retired in their Conversation.

We

We replied, That it was an Honour to the Name, that all Sobriety throughout *Germany* was called by it; this ought to make the Name less odious, yea it will make the way easier for those that are truly called so, or that are *Quakers* indeed: It will take off much of the wonder, and, it may be, of the Severity of the Places where we come, that the Name is gone before us, and hath received a Dwelling-place in their Towns and Cities. In me, to all such God had committed to was the Word of Life to preach, and In which we seek out in all places where the first word bringeth us: And hitherto we have said it to the praise of our God, he hath vindicated our Service and Testimony, by his own blessed Power, shed abroad in their Hearts to whom we have been sent.

So she told us she would send for an Attorney at Law, one that was more than ordinarily Eminent; having deserted the Church, and being therefore reproached with the Name of *Quaker*.

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• In this Interval we had close discourse with her, a Woman certainly of great Wit, high Notions, and very ready Utterance: So that it was hard for us to obtain a *true silence*; a state in which we could reach to her. But through some travel of Spirit more than ordinary, we had a sweet time of refreshment, and the Witness was raised in her; and we really and plainly beheld a *true Nobility*, yea, that which was sensible of our Testimony, and did receive it.

By this time the Person she sent for came, and a blessed sweet time we had: For the power and presence of the Lord our *staff* and *strength*, unto which our Eye hath been throughout all our travels, that we might only be acceptable in that, plenteously appeared amongst us (the Lord have the glory of his own work) both confessing to the truth of what had been said, and the *Attorney* to the *living sense* in which the truth had been declared.

We

We would have returned to our Inn, to eat, according as we had appointed in the Morning, but she laid a kind of violent Hands upon us, and necessitated us to stay and eat with her, which we did. And we had no sooner sat down, but her Brother-in-law, a Man of Quality and Employment in the Court of the Elector of Brandenburg, came in, who Dined with us.

As we sat at Meat, we had a good Meeting, for the time was much taken up about the Things of God, either in answering their Questions, or ministering to them about the true Christian Nature and Life; in all which her Brother behaved himself with great sweetness and respect.

After Dinner we took our Christian leave of them in the fear of God, recommending unto them the Light of Christ Jesus, that brings all that receive it into the one Spirit, to live in holy Peace and Concord together; particularly and alone speaking to the Lady, and the Attorney what was upon us as to their States.

Nimmegen.

Utrecht.
7. 7. 6.

And so we departed, and soon after took Waggon for *Nimmegen*, where arriving about the Seventh Hour that Night, we immediately took VVaggon for *Utrecht*, and got thither about the Tenth Hour next Morning. VVe hear there is a People in that City, but had not now time to Visit them, referring it to another opportunity.

Amsterdam.

About the First Hour in the Afternoon G. K. and B. F. took VVaggon for *Rotterdam*, and I took VVaggon for *Amsterdam*, where I came safely that Night, about Six in the Evening, and I found *Friends* generally well, though it is a sickly time in this Country. The Meeting-house is much enlarged, and there is a fresh enquiry among many People after the Truth and great desires to hear the Testimony and Declaration of it. I also understand that dear G. F. is returned from *Frederickstadt* and *Hamburgh* into *Vrieslandt*, whither T. R. and I. T. are gone from this City to meet with him. He hath had a hard time of travel with

respect to the VVeather, yet I hear is
in good health, through the Lord's
power that hath kept him.

Here I received a Letter from the
Princess Elizabeth in Answer to
mine of the 25th of the Sixth
Month, from *Manheim* alias *Fre-*
derisbourg.

The $\frac{4}{14}$ of September, 1677.

Dear Friend,

I Have received your Greetings, good
Wishes and Exhortations with much
Joy, and shall follow the latter as far as it
will please our Great God to give me Light
and Strength. I can say little for my self,
and can do nothing of my self, but I
hope the Lord will conduct me in his time,
by his way, to his end; and shall not
shrink for his Fire; I do long for it;
and when he assures my ways, I hope he
will give me Power to bear the Cross
I meet therein. I am also glad to hear

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the Journey hath been Prosperous both in the Conspirations of your Bodies, to withstand the badness of the Weather, and in the Reception you had in Cassel, Franckfort, and Crisheim: Nothing surprised me there but the Good Old Dary, in whom I did not expect so much Ingenuity, having lately Writ a Book, Intitled, Le Veritable Chretien, that doth speak in another way. I wish to know what Reception you have had at Frederisbourg, and if this find you at Cleve, I wish you might take an occasion to see the two Pastors of Mulheim, which do really seek the Lord, but have some prejudice against your Doctrine, as also the Countess there. It would be of much use for my Family to have them disabused; yet God's VWill be done in that, and all things else, concerning

Four Loving Friend in
the Lord Jesus,

Elizabeth.

Let both your Friends and Companions
receive my hearty Commendations here.

This

This Day at Night (being the Se-^{8. 7. 7.}venth Day of the Week) came *John Hill* from *Urieelandt* to the Houle of *G. D.* in *Amsterdam*.

The next Day (being the First Day^{9. 7. 1.} of the Week) we had a blessed and large Meeting, larger than ordinary, because a great addition of room since our Journey into *Germany*. Indeed there was a great appearance of sober professing People, yea several of the chief of the *Baptists*, as *Galenus* and Companions: The Lord's heavenly Power was over all, and the Meeting blessedly ended about the Fourth Hour.

That Night, after Supper, having taken my leave in a sweet little Meeting among Friends, I took Boat for *Horn* (*P. Hendrick's* accompanying^{Horn.} me) about the seventh Hour at Night, and got thither about Two in the^{10. 7. 2.} Morning: Where lying down till about Six, we took Waggon for *Enck-^{Enckhuysen.}huysen*: We came thither a little after Eight in the Morning; where having refresht our selves, about the Ninth^{L 4} Hour

Workum.

Hour we took Ship for *Workum* in *Vrieslandt*, and arrived about One; and thence immediately took Waggon for *Harlingen*, where we arrived about Six, there we met with dear *G. F. J. T. J. T. T. R. J. C.* and his Wife.

Harlingen.

11. 7. 3.

The next Day we had two blessed Meetings; one amongst Friends, being the first Monthly Meeting that was settled for *Vrieslandt*, *Groningen* and *Emden*; the other a publick Meeting, where resorted both *Baptists*, *Collegians* and others: And among the rest, a Doctor of *Physick* and a Presbyterian Minister: All sat with great attention and sobriety, but the *Minister* and *Doctor* more especially. The First having a Lecture-Sermon to Preach that Evening, went away; but notwithstanding speedily returned, *G. F.* still speaking: But as a Man in pain to be gone, yet willing to stay, sat at the Door till *G. F.* had done; and then stood up, and pulling off his Hat, looking up to Heaven, in a solemn manner, and with a loud Voice, spake to this purpose: 'The Almighty,

'ty, the All-wise, the Omnipotent
 'Great God, and his Son Jesus Christ,
 'who is blessed for ever and ever, con-
 'firm his Word that hath been spoken
 'this Day: Apologizing, that he could
 not longer stay, for that he was a Mi-
 nister of the Reformed Religion, and
 was just now going to Preach, where
 all that would come, should be wel-
 come; and so left the Meeting.

The *Physician* also was called away,
 but returned and stayed till the Meet-
 ing ended: Just as the Meeting ended,
 came the Minister again, who said in
 the hearing of some Friends, 'That
 he had made his Sermon much shor-
 ter than ordinary, that he might en-
 joy the rest of the Meeting. At Night
 came the *Physician* to see me, who, af-
 ter a serious and Christian discourse,
 expressing great satisfaction in most
 things relating to Friends, left me:
 Withal telling me, 'That if I had not
 been to go the Fourth Hour next
 Morning, he would either have stayed
 longer with me, or come again.

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He also remembered the Parson's Love to us, and told me, 'That if it 'had not been for fear of giving offence, 'or coming too much under the Obser- 'vation of the People, he would have 'come to have seen us: Adding, 'That 'it was great pity that this People had 'not printed their Principles to the 'VVorld: To which the Doctor answered, 'That he had some of our 'Books, and he would lend him them. Blessed be the Lord, his Glorious VVork goeth on, and his Power is over all. It being now the Tenth Hour at Night, I took my leave of G. F. and Friends.

This Day it came upon me to write a Letter to *Joanna Eleonora Mar- Jane*, the Noble Young VVoman at *Franckfort*.

Dear Friend J. E. M.

MY dear and tender Love, which God hath raised in my Heart by his living Word to all Mankind, (but more

more especially unto those in whom he hath begotten an holy hunger and thirst after him) saluteth thee : And amongst those of that place where thou livest, the remembrance of thee, with thy Companions, is most particularly and eminently at this time brought before me : And the sense of your open-heartedness, simplicity and sincere love to the Testimony of Jesus, that by us was delivered unto you, hath deeply engaged my Heart towards you, and often raised in my Soul heavenly breathings to the God of my Life, that he would keep you in the daily sense of that Divine Life, which then affected you. For this know, it was the Life in your selves, that so sweetly visited you by the Ministry of Life through us.

Wherefore love the Divine Life and Light in your selves : Be retired and still ; let that holy Seed move in all heavenly things before you move : For no one receiveth any thing (that truly profiteth) but what he receiveth from above. Thus said John to his Disciples. Now that that stirreth in your Hearts, draweth you out of the World, slayeth you
to

to all the vain-glory, and pleasure, and empty worships that are in it: This is from above the heavenly Seed of God, pure and incorruptible, that's come down from Heaven to make you heavenly; that in heavenly places you may dwell and witness, with the Saints of old, this heavenly Treasure in earthen Vessels.

O stay your Minds upon the appearance of Jesus in you, in whose light you shall see light. It will make you of a weighty considering Spirit, more and more; that you may see how the Mystery of Iniquity hath wrought, and how Mankind is corrupted in all things, and what part you yet have, that belongeth not to the Paradise of God, that you may lay it all down at the Feet of Jesus, and follow him, who is going up and down, doing good to all that believe in his Name. So possess your Souls in the sensible feeling of his daily Divine Visits, Shinings and Breathings upon your Spirits; and wait diligently, and watch circumspectly, lest the Enemy surprize you, or your Lord come at unawares upon you, and you be unprepared to receive his sweet and precious Visitations.

That

That so those holy beginnings, which thou art a Witness of with thy Companions, may not be lost, or as if they had never been, but that you may, from day to day feel the growth of his Light, Life, Power and Kingdom in your Souls, that you may be able to say, The Kingdom of God is Come, yea, it is given to the Saints.

And what I say unto one, I say unto all that received our Testimony in that City, to whom thou mayest give, if thou pleasest, the remembrance of my dear Love; who travel in the Spirit for their Redemption, that they may be brought into the glorious liberty of the Sons of God. Particularly salute me the young Woman, that met with us at thy Lodging. The Lord Jesus Christ the Prince of Peace, dwell amongst you, keep your Hearts steadfast in his holy Light, without wavering, all the days of your appointed time, until your great and last change shall come; when he will receive his own Sheep into his own everlasting Kingdom, from the power of the Foxes and the Wolves, and all the devouring Beasts and Birds of prey; When he will

will wipe away all Tears from their Eyes, and Sighing and Sorrowing shall be no more : *And when it shall be said* There is no more Death, no more Night; no more Time.

So dear J. E. M. know, that the Lord hath brought us well to Amsterdam, not without good service by the way : For at Cullen we had a pretious Meeting, and were received with much gladness of Heart. We also went to Duysburg, and from thence towards Mulheim, being the first Day of the Week, hoping to get an opportunity with the Countess of Bruch, and to deliver thy Letter : But her Father (who is a cruel and severe Man) meeting us near his Castle, stopped us; and after some little time, finding what we were, said, There wanted no Quakers there, and sent us with some of his Souldiers out of his Territory. It was about Sun-set, so that we were forced to return towards Duysburg : But the Gates of the City being shut, and there being no Houses without it, we were forced to lie in the Fields all Night, where the Lord made us a good and comfortable Bed.

We

We told the Grace at parting, we were Men that feared the Almighty God, we desired the good of all Men, and that we came not thither for any evil design; but he would not hear; the Lord, if he please, forgive him. Nevertheless we had a good Meeting at Duysburg, where we had our Heart's desire, the blessed power and life of God making its own way in the Hearts of those that heard our Testimony. I also writ a large and tender Letter to the Countess, and received a sweet and loving Message from her; and I have great hopes that all things will work for the best.

From Duysburg we went to VVesel, ^{Wesel} where we inquired out, who was worthy; and there we found four or five separated from all Congregations, waiting for the Consolation of Israel, with whom we had two precious Meetings: And leaving the peace of Jesus with them, went to Emrick, where we visited the chief Baptist-teacher, who confessed to our Testimony, and received us lovingly. We directed him to that Gift of God in himself, that pure and eternal Word in the Heart,

Heart, that he might know the pure Ministry of that, from the Ministry of Man's Spirit, which cannot profit or give life to the Soul.

From thence we went to Cleve, where at a Lady's House, belonging to the Court, we had a precious Meeting: And we found some that had deserted the publick Ministry, as not being anointed of God to preach, neither knowing by a true experience the way and travail of the new Birth, but are made and maintained by Men: We sounded the joyful Gospel amongst them, and from thence by the way of Nimmegen and Utrecht, we came the last sixth day to Amsterdam, which was the seventh of the seventh Month.

This last first day I had a great and blessed Meeting at Amsterdam, almost of every Quality and Religion; the Lord's heavenly Power (that is quickning People into a living sense of him, that they may say the Lord liveth, and he liveth in me) reigned that day over all.

In the Evening I took Boat for Horn, and from thence came last Night (being the second day of the Week) to this City

of Harlingen, where we met with some of our Brethren, that had been up at Har-
 bourgh and Frederickstadt ; and this
 day we are to have two Meetings here,
 the one among our Friends, the other pub-
 lick for the Town. It is upon me to visit
 J. de Labadie's People, that they might
 know him in themselves, in whom their
 Salvation standeth : For these simple Peo-
 ple are to be pitied. From thence I think
 to visit Leeuwaerden, Groningen, Emb-
 den, Bremen, Herwerden, Wesel,
 Emrick, Cleve, Utrecht, and so to re-
 turn to Amsterdam ; the Lord enabling
 me by his Power.

This ariseth in my Heart to thee, give
 not thy Bread to Dogs ; spend not thy
 Portion ; feed not the Serpent, neither
 hearken to him : Abide with Jesus, and
 he will abide with thee, that thou may-
 est grow in Wisdom and in Righteousness,
 through the Cross that crucifieth thee
 to the World, and the World to thee.
 So in the Love, which overcometh the
 World, that is Divine and from above,
 and leadeth all thither that receive it
 into their Hearts, I take my leave of
 M thee,

thee, with thy Companions, and all the
rest of that City known to us, remain-
ing

Harlingen 11. 7th.
Month, 1677.

Thy faithful Friend,
and the Lord's
Day-labourer.

no. 10.

12. 7. 4.

Next Morning about the fourth
Hour I took Boat for *Leeuwaerden*, *J.*
Claus, who had been at *Frederickstadt*
with *G. F.* went with me. *G. F.* *J. T.*
and *T. R.* with *P. H.* returned that
day towards *Amsterdam*.

Leeuwaer-
den.

At *Leeuwaerden* we came about Nine,
and began the Meeting about Ten;
which we enjoyed with peace and re-
freshment, several being there (as in
other places) that were never at a
Meeting before.

Wiewart.

The Meeting being done, and ha-
ving refresht our selves with Food, we
took Waggon for *Wiewart*, the Man-
sion-house of the Family of the *So-*
merdykes, where *J. de Labadie's* Com-
pany

pany resideth, it being strong upon my Spirit to give them a Visit. We got thither about Five, and as we were walking over a Field to the House, we met a young Man of that Company, who conducted us in. I askt for *Ivon* the Pastor, and *Anna Maria Schurmans*. *Ivon* presently came, with his Co-pastor; they received us very civilly: However they seemed shy of letting me speak with *A. M. S.* objecting her Weakness, Age, taking Physick, &c. but putting them in mind, how unhandsomely I was used at *Herwerden*, six Years ago, by *J. de Labadie*, their Father, who, though I came a great Journey to visit him and his People, suffered me not to speak with them; they presently complied, and went in to let her know that such a Person desired to speak with her, and quickly returned, desiring me to come in. But fore-seeing my time would be too short for my Message, the Sun being near setting, and having Two *English* Miles of unknown way to our Lodging, on foot, desired them,

that they would give me an Opportunity the next Morning, which they readily complied with. So I took my leave of them, who in a Friendly manner brought us a little on our way. That Night a great weight was upon my Spirit, and especially the next Morning; yet my Faith was in the power of God, and I had a plain sight, that I should have a good service among them, however, I should clear my Conscience, and my Peace should rest with me.

13. 7. 5.

The next Morning I returned to them, and J. C. along with me. So soon as we came, we were brought into A. M. S. Chamber; where also was with her one of the three *Somerdikes*.

This A. M. S. aforesaid, is an *ancient Maid*, above Sixty Years of Age; of great Note and Fame for Learning, in Languages and Philosophy, and hath obtained a considerable Place among the most Learned Men of this Age. The *Somerdikes* are Daughters to a Nobleman of the *Hague*; People of

of great Breeding and Inheritances. These, with several other Persons, being affected with the Zealous Declaration of *J. de Labadie*, against the dead and formal Churches of the World, and awakened to seek after a more Spiritual Fellowship and Society, separated themselves from the common Calvinist Churches, and followed him in the way of a refined *Independency*.

They are a serious, plain People, and are come nearer to Friends; as in *Silence* in Meetings, *Women-speaking*, *Preaching by the Spirit*, *Plainness* in Garb, and Furniture in their Houses. With these two we had the Company of the two *Pastors*, and a Doctor of *Physick*. After some silence, I proposed this Question to them, 'What was it that induced them to separate from the common Way they formerly lived in? I desired them that they would be pleased to be plain and open with me, as to the ground of their separation; for I came not to Cavil, but in a Christian Spirit to be informed.'

Upon this *Ivon* the Chief Pastor gave us the History of *J. de Labadie's* Education ; how he was bred among the *Jesuites*, and Deserted them, and embraced the *Protestant* Religion ; and finally of his great dissatisfaction with the *Protestant* Churches of *France*, and that if God would not give them a purer Church , they three would sit down by themselves ; resolving never more to mix themselves among the *Babylonish* Assemblies of the World : Adding several solemn Appeals concerning the Simplicity and Integrity of their Hearts in these things.

Ivon having done, *A. M. S.* began in this manner, 'I find my self constrained to add a short Testimony. She told us of her former Life, of her pleasure in Learning, and her love to the Religion she was brought up in ; but confessed she knew not God or Christ truly all that while. And though from a Child God had visited her at times, yet she never felt such a powerful stroke, as by the Ministry of *J. de Labadie*. She saw her Learn-

ing

'ing to be Vanity, and and her Religi-
 'on like a Body of Death; she resolv-
 'ed to *despise* the Shame, *desert* her
 'former way of Living and Acquain-
 'tance, and to join her self with this
 'little Family, that was retired out of
 'the World, among whom she desired
 'to be found a *living* Sacrifice, offer'd
 'up entirely to the Lord. She spoke
 'in a very serious and broken Sense,
 'not without *some trembling*. These
 'are but short hints of what she said.

After she had done, One of the *Som-
 merdikes* began, in a very reverent and
 weighty frame of Mind, and in a Sense
 that very well suited her Contempt of
 the World: She told us how often she
 had mourned from her young Years,
 because she did not know the Lord, as
 she desired; often saying within her
 self, 'If God would make known to
 'me his Way, I would trample upon
 'all the Pride and Glory of the World.
 She earnestly exprest the frequent An-
 guish of Spirit she had because of the
 Deadness and Formality of the Chri-
 stians she was bred among, saying to

her self, 'O the Pride, O the Lusts, O
 'the vain Pleasures in which Christi-
 'ans live! Can this be the way to Hea-
 'ven? Is this the way to Glory? Are
 'these Followers of Christ? O no! O
 'God, Where is thy little Flock!
 'Where is thy little Family that will
 'live intirely to thee, that will follow
 'thee? Make me one of that number.
 'And when the Servant of the Lord J.
 'de Labadie came into *Holland*, I, a-
 'mong others, had a Curiosity to hear
 'him; and, among several others, was
 'deeply affected by him. He spoke
 'the very Thoughts of my Heart:
 'Methought my Heart was pricked
 'when I heard him; and I resolved,
 'by the Grace of God, to *abandon* all
 'the Glory and Pride of this World,
 'to be one of those that should set
 'down with him in a *separation* from
 'the vain and dead Worship of this
 'World. I count my self *happy* that I
 'ever met with him, and these Pastors,
 'who seek not themselves but the
 'Lord; And we are a Family that live
 'together in *Love*; of one Soul, and
 'one

one Spirit, intirely given up to serve the Lord; and this is the greatest Joy in the World.

After her *du Lignon*, the other Pastor, gave us also an account of his Inducement to embrace *J. de Labadie*, but not so lively.

After him the Doctor of Physick, that had been bred for a Priest, (but voluntarily refused that Calling) expressed himself after this manner: 'I can also bear my Testimony in the presence of God, that tho' I lived in as much Reputation at the University, as any of my Collegues or Companions, and was well reputed for Sobriety and Honesty, yet I never felt *such a living* sense of God, as when I heard the Servant of the Lord *J. de Labadie*: Adding, The first Day I heard him, I was so struck and affected, that I can truly say, through the good Grace of God, and the Conduct of the Holy Spirit, it was to me as the Day of *my Salvation*; he did so lively touch my Heart with a sense of the true Christian Worship: Upon
'which

‘which I forsook the University, and
 ‘resolved to be one of this Family;
 ‘and this I can say in the *fear of the*
 ‘*Lord.*

P. Ivo concludeth; ‘This is what
 ‘we have to say concerning the Work
 ‘of God amongst us.

All this while I minded not so much
 their Words, as I felt and had Unity
 with a measure of Divine Sense that
 was upon them. Certainly the Lord
 hath been amongst them; yea, I had
 a living Sense in my Heart that some-
 what of the Breath of Life had breath-
 ed upon them; and though they were
 in great mixtures, yet that God’s love
 was towards them.

After some silence, I began on this
 wise; I come not to judge you, but to
 visit you; not to quarrel or dispute
 but to speak of the things of God’s
 Kingdom; and I have no prejudice
 but great love and regard in my Heart
 towards you: Wherefore hear me
 with Christian patience and tender-
 ness.

I do confess and believe that God hath touched your Hearts with his Divine Finger, and that *his* Work is amongst you: That it was *his* Spirit that gave you a sight of the Vanity and Folly of this World, and that hath made you sensible of the *dead* Religions that are in it. 'Tis *this* Sense I love and honour; and I am so far from undervaluing or opposing this tender Sense I feel upon you, that this it is I am come to visit, and you for the love of it. And as for the reproaches that may attend you on the score of your Separation, with all the Reports that therefore go concerning you, they are what I respect you for, being well acquainted with the nature and practice of this World towards those that retire out of it.

Now since I have, with patience, and I can truly say with great satisfaction, heard your account of your Experiences, give me the like Christian freedom to tell you mine, to the end you may have some sense of the Work of God in me: For those who are come
to

to any measure of a Divine Sense, they are as *Looking-glasses* to each other, seeing themselves in each other, as Face answereth Face in a Glasse.

Here I began to let them know, how and when the Lord first appeared unto me, which was about the 12th Year of my Age, *Anno 1656*. How at times, betwixt that and the 15th the Lord visited me; and the Divine Impressions he gave me of himself: Of my Persecution at *Oxford*, and how the Lord sustained me in the midst of that Hellish Darknes and Debauchery: Of my being *Banishd* the College, the bitter Usage I underwent when I returned to my Father; *Whipping, Beating, and turning out of Doors* in 1662. Of the Lord's dealings with me in *France*, and in the time of the great *Plague* in *London*. In fine, the deep sense he gave me of the *Vanity* of this World, of the *Irreligiousness* of the Religions of it. Then of my Mournful and Bitter Cries to him that he would show me his own Way of Life and Salvation, and my Resolutions to follow

low him, whatever Reproaches or Sufferings should attend me, and that with great reverence and brokenness of Spirit. How after all this the glory of the World overtook me, and I was even ready to give up my self unto it, seeing as yet no such thing as the *Primitive Spirit and Church on the Earth*: And being ready to faint concerning my hope of the restitution of all things, it was at this time that the Lord visited me with a *certain* sound and testimony of his Eternal Word, through one of those the World calls a *Quaker*, namely **Thomas Lor.** I related to them the *bitter Mockings and Scorning*s that fell upon me, the *Displeasure* of my Parents, the *Inactivity* and Cruelty of the Priests, the *strangeness* of all my Companions: What a *Sign* and Wonder they made of me; but, above all, that great Cross of *Resisting* and *Watching* against my own Inward vain Affections and Thoughts.

Here I had a fine opportunity to speak of the *Mystery* of Iniquity and Ungodliness in the Root and Ground, and

and to give them an account of the Power and Presence of God which attended us in our publick Testimonies and Sufferings: After an indirect manner censuring their Weaknesses, by declaring and commending the contrary practices among Friends, too large to be here related. And notwithstanding all my Sufferings and Tryals by Magistrates, Parents, Companions and above all, from the Priests of the false Religions in the World, the Lord hath preserved me to this day, and hath given me an *hundred fold* in this World, as well as the *assurance* of Life Everlasting: Informing them of the tenderness of my Father to me before and at his Death; and how, through patience and long-suffering, all opposition was conquered. Then I began my Exhortation unto them, which was on this wise.

That since God had given me and them a Divine Sense of him, our Eyes should be to him, and not to Man, that we might come more into a silence of our selves, and a growth into that heavenly

the heavenly Sense. That this was the Work of the true Ministry, not to keep People to themselves, ever teaching them, but to turn them to God, the *new Covenant-Teacher*, and to Christ the great *Gospel-Minister*. Thus *John* did, and thought it no dishonour that they left him to go to Christ. Behold the *Lamb of God*, said he, *that taketh away the sins of the World!* And even *John's* Disciples left him to follow Christ. Nay, *John* testifies of himself, *That he was to decrease, and Christ was to encrease*. Wherefore I press them to have their Eye to Christ that taketh away the Sin; that is from Heaven, heavenly; to see that he increase in them. Yea, that henceforward they should know no Man *after the Flesh*; no, not Christ himself. That their knowledge of, and regard and fellowship one with another, should stand in the Revelation of the Son of God *in them*; which is God's great Prophet, by whom God speaketh in these latter days. And if their Ministers be true Ministers, they will count it their glory

glory to *give way* to Christ, and that they decrease, and Christ encrease; that the Instrument giveth way to him that useth it, the Servant to the Lord. Which, though it seemeth to detract from the Ministers, yet it was, and is the Glory of a true Minister, that God and Christ should be all in all, and that his Will should be fulfilled. For I told them the *Day of the Lord* God was come, and all People must look to him for Salvation: That all People must now come to keep God's *great Sabbath*, to rest from *meer Man*, and the Spirit of Man, and all Men's thoughts, words and works; and that if they were true Believers, they were, at least, *entring* into their Rest.

I closely recommended it to them, that they might not be of those that begin in the Spirit, and end in the *Flesh*; for that those that should do so, and thereby break God's Sabbath-day, would be stoned to Death, by the Stone which is cut out of the Mountain *without hands*; yea, That should fall upon them as a Millstone, and grinde them

them to Powder. Therefore let Christ have his honour; let *Him* preach and speak among you, and *in you*, and you *in him*; and *by him only*, to sigh, groan, pray, preach; sing, and not otherwise, lest Death come over you: For thereby the Apostasy came in, by their going *before* Christ, instead of Christ going before them.

And wait in the Light and Spirit of Judgment that hath visited you, that all may be wrought out that is not Born of God, so will you come to be Born of the *Incorruptible* Seed of the Word of God that liveth and abideth for ever; That you may be a *Holy Priesthood*, that offers up a *living* Sacrifice with God's *heavenly* Fire, that God may have his honour in you all and through you all by Jesus Christ: And turning my self towards the *Soumerdikes*, with a serious and tender Spirit, I thus exprest my self: 'That you should be Pilgrims in the Inheritance of your Father, I have a deep and reverent sense of: O that you might dwell with him for ever, and

‘ exalt him that hath so visited you,
 ‘ with whom are the Rewards of Eter-
 ‘ nal Blessedness !

So I left the *Blessing* and *Peace* of
 Jesus among them, departing in the
 love and peace of God : And I must
 needs say they were, beyond expecta-
 tion, tender and respectful to us : All
 of them coming with us but the anci-
 ent *A. M. S.* (who is not able to walk)
 to the outward Door ; giving us their
 Hands, in a friendly manner, expres-
 sing their great satisfaction in our Visit.
 And being come to the Porch, and
 meeting several Persons of the Family,
 I was moved to turn about and exhort
 them, in the presence of the rest, to
 keep to Christ, that had given them a
 sense of the Spirit of this World, and
 had raised desires in them to be deliver-
 ed from it ; and to know no Man after
 the *Flesh*, but to have their Fellowship
in Christ, Union and Communion with
 God, and one with another ; that all
 their Worship and Performances might
 stand *in him*, that he might be all in
 all. Desiring that the Lord might
 keep

keep them in his fear all the days of their appointed time, that so they might serve him in their Generation, in his own universal Spirit to his Glory, who is blessed for ever.

The Lord comforted my Soul in this Service: Yea, all that is within me magnified his holy Name, because of his blessed Presence that was with us! O let my Soul trust in the Lord, and confide in him for ever! O let me dwell and abide with him that is faithful and true, and blessed for evermore!

The two Pastors and the Doctor came with us a Field's length, where we took Waggon; and the chiefest of them took occasion to ask me, If the Truth rose not first amongst a *Poor*, *illiterate* and *Simple* sort of People! I told him yes, that was our *Comfort*, and that we owed it not to the Learning of *this* World: 'Then, said he, let not the Learning of this World be used to defend that which the Spirit of God hath brought forth; for Scholars now coming among you, will be

‘ apt to mix School-learning amongst
 ‘ your simpler and purer Language
 ‘ and thereby *obscure* the brightness of
 ‘ the Testimony. I told him it was
 good for us all to have a care of our
 own Spirits, Words and Works, con-
 fessing what he said had weight in it.
 telling him, it was our care to write
 and speak according to the Divine
 Sense, and not Humane Invention.

So in a very sober and serious man-
 ner we parted, being about the 12th
 Hour at Noon.

Lippenhu-
 sen.

This Night about Ten we got to
Lippenhusen; where there is a little
 Meeting of Friends, being about 2
English Miles.

14. 7. 6.

The next Morning we had a ble-
 ssed Meeting among Friends; many of
 the World came in, were very serious
 and well affected; one whereof was
Magistrate of the Place. The Lord
 pleads his own Cause, and crowns his
 own Testimony with his own Power.
 There is like to be a fine Gathering
 at that place.

Aft

After Dinner we took Waggon for the City of *Groningen*, where we arrived at Eight at Night, being about 27 English Miles. *Groningen.*

The next Morning we had a Meeting among Friends of that City, which were resorted both *Collegiants* and *Calvinist* Students, who behaved themselves soberly: The Lord's Power was over all, and his Testimony stands. When Meeting was ended, they went out; and as I was concluding an Exhortation to Friends, came in a Flock of Students to have had some Conference with us: But having set the time of our leaving the City, we recommended them to the Universal Love of God, promising them some Books of our Principles; with which they expressed themselves satisfied, and civilly parted from us. *15. 7. 7.*

After Dinner we took Boat for *Delft*. *Delft.* *Delfzyl.* and came there about Six at Night.

The next Morning about Seven we took Boat for *Embsden*, which is about three Leagues. On Board of that Vessel *16. 7. 1.*

fel it came upon me to write a Letter to *Friends in England* concerning the present *Separatists*, and their *Spirit of Separation*, which hath several times been opened unto me, and had remained some days upon my Spirit. The Letter followeth.

This came upon me in the Ship, between *Delfzyl* and *Embden*, upon the the 16th of the 7th Month, 1677. to send amongst you.

To Friends every where concerning the present Separatists, and their Spirit of Separation.

Friends and Brethren,

B*T a mighty Hand, and by an out-
stretched Arm, hath the Lord
God everlasting gathered us to be a People
and in his own Power and Life hath he
preserved us a People unto this Day
And praises be to his Eternal Name no
Weapon that hath yet been formed a-
gainst*

gainst us; either from without, or from within hath prospered.

Now this I say unto you, and that in his Counsel that hath visited us; whoever goeth out of the Unity with their Brethren, are first gone out of Unity with the Power and Life of God in themselves, in which the Unity of the Brethren standeth, and the least Member of the Body in the Unity standeth on the top of them, and hath a Judgment against them; unto which Judgment, of both great and small amongst the living Family that in the Unity are preserved, they must bow, before they can come into the Unity again: Yea, this they will readily do, if they are come into Unity with the Life and Power of God in themselves; which is the holy Root, that beareth the Tree, the Fruit, and the Leaves; all receiving Life and Virtue from it, and thereby are nourished unto God's praise.

And let all have a care how they weaken that, or bring that under the exaltation and high imagination of those that it is revealed against. For I feel that unruly Spirit is tormented under the stroke

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and judgment of the Power, and in its subtilty is seeking occasion against the Instruments, by whom the Power gave it forth. Let all have a care how they touch with this Spirit in those Workings, for by being one with this Spirit in judging those that have been faithful, according to the Gift of Wisdom they have received from God, they will feed it and fortifie it, and in the end come to be one with it against the power it self; and at last run out and become open Enemies and Despisers, for whom is reserved the blackness and darkness for ever, unless they repent.

Wherefore all that labour for the Restoration of those that are out of Unity with the Brethren, let them be such as are of a sound mind themselves: Else, What will they gather to? Or, What will they gather from? And let them labour in the Simplicity, Integrity, Love and Zeal of the Power that first gathered us to God. For that which is rightly gotten will endure, but that which is obtained by the Contrivance, Interest and Perswasions of Men, getteth no farther than Man,

Man, and is of the Flesh; and what is of the Flesh is fleshly, and shall never inherit the Kingdom of God.

Therefore let none look out of the Seed for help, for all Power is in it, and there the true Light and Judgment stand for ever; and that Seed only hath God ordained to bruise the Serpent's head. They that would save it, and those that would bruise it by any other thing, are Breakers of God's great Ordinance, and fly to Egypt for strength. For 'tis David, the Strippling, that shall be too hard for Goliath the Giant; and that not by Saul's Armour, but with God's living little stone cut out of the Mountains without Hands; without Man's Invention and Contrivance. O this hath wrought all our mighty Works in us, and for us to this day! Wherefore let us be still, and trust and confide therein for ever. Let none look back, faint or consult; for if they do, they will darken their pure eye, and lose their way, and into the Eternal Rest of the Locks of the Companions will never come. Brethren, the Judgment given forth against this Spirit (and all those that have

have resisted our love and forbearance that are joined to it) must stand, and all that are out of our Unity with the Judgment are judged by it: Therefore as all would stand before the Lord, and his People, let not this Spirit be reasoned withal; enter not into Proposals and Articles with it, but feed it with Judgment; that is God's Decree: So may the Souls that are deceived come by the right Door into the heavenly Unity.

My Brethren, look forwards, and lift up your Eyes, for the Fields are even white unto Harvest, up and down the Nations. Remember the great Name of the Lord, and behold the great Work that he is doing before all People; whose saving health is visiting the World, and whose eternal Word and Testament must from among us go forth to gather the Nations. Let them that will be unjust, be unjust still; let the Dead bury the Dead: Let us all who have received the Gift from God wait, in deep humility, to be raised up and empowered by him more and more to eye and prosecute his universal Service in the World, whose appearance the Kings and Kingdoms

of the Gentiles shall bring their glory :
 Which noble Work, had those that are
 gone into the Separation but laid deeply to
 heart, they would never have sate at home
 murmuring, fretting and quarrelling
 against the comely and godly Order and
 Practice of their Brethren : But Love,
 Peace and Joy had filled their Hearts,
 and not the Troubler and Accuser of the
 Brethren ; who hath opened an evil Eye in
 them, and begotten them into a discon-
 tented self-separating mind, and this I-
 mage they bear, and the pure Eye sees it.

O let none tempt the Lord ! Let none
 provoke the Eyes of his Jealousie ; let us
 all dwell in that Divine Sense that he
 hath begotten in us : Where our love, as
 a fresh and pure stream, will always flow to
 God and to one another. Here all his ways
 are pleasantness, and all his paths are
 peace ; for where he keepeth the House
 who is Prince of Peace, he will keep all in
 his heavenly peace. We are but as one
 Family, and therefore we have but one
 Lord and Master. We are but as one
 Flock, and we have but one heavenly
 Shepherd to hear, who goeth before us,
 and

and giveth us eternal life to follow him. If any are offended in him or in his, it is their own fault; if they faint and grow weary, we are truly sorry; if through unwatchfulness the Enemy hath enter'd, begotten coldness to the Brethren, and carelessness of embracing the opportunities by which the Unity is renewed and increased; so that what's done by the Brethren without them, is lookt upon, first with a slight Eye, and then with an evil Eye; which begets distance, and this distance in time, a separation, and separation continued, bringeth forth enmity, and this enmity, death it self; we are in our Spirits truly griev'd for them. However the Judgment of God must stand against them, and that Spirit that leadeth them, in which they gather not to God but to themselves: And wo to them, that strengthen their hands and despise counsel, they will have much to answer for before the Lord. I feel a slighting, scornful, laughing Spirit often flying at me with its venomous Sting, but the Seed of Life is over it, and the Lord God will destroy it.

Wherefore Friends, in all places where
this

this Spirit hath had entrance, keep sound Judgment upon it, if you will keep your Garments clean: And enter not into Disputes and Contests with it; 'tis that it seeketh and loveth; but go on in your Testimony and Business for the Lord, in the Lord's peaceable Power and Spirit, and his blessings and presence of Life shall be with you; and in multiplying he shall multiply you; for no good thing will he withhold from you. We can say it of a truth, God is good to Israel, and to all that are of an upright heart. And let us be of good cheer, for 'tis God's determination, that the House of David shall grow stronger and stronger, and his Branch shall encrease and spread, and of his Government, Kingdom and Dominion there shall be no end.

Your faithful Friend and Brother
in the service of our dear Lord

God's blessed Work encrease
and prospereth in these
Lands, magnified be his Everlasting Name.

W. P.

From on Board the Passage-boat between
Delfzyl and Embden, the 16th of the
7th Month, 1677.

We

Embsden.

We arrived at *Embsden* about the 11th Hour. This is the City where Friends have been so bitterly and barbarously used; the like hath scarcely been known in any place where Truth hath broke forth in our day; they having here been Banished some 30, and some 40 times and above. The first Family that received truth in this City was Doctor *John William Haesbaert* a Physician and his Wife; at whose House also the first Meeting was set up among Friends to wait upon the Lord by way of publick Testimony: They are now both Dead, but the *Memory of their Fidelity is as precious Ointment among the Righteous.*

They were with me at a Meeting Six Years ago, in this City; and I remember the Power of the Lord had that operation upon them, that I said to B. F. and T. R. then with me, it will not be long before they will publickly own and bear Testimony in this place: And about three Months after, he came forth, and she about a Year after him. And from their fidelity and integrity

integrity, notwithstanding all the sore and bitter Tempests of Persecution, a fine Meeting sprang; but at this day they are scattered, being still sent away as fast as they return.

We visited his Mother's Family, where we found three of his Sisters in the love of Truth, his fourth Sister being also a Friend, and is Wife of J. C. living at *Amsterdam*. We had a little sweet comfortable Meeting with them.

After it, I returned to my Lodging, and as I was writing to Doctor *Andrews*, President of the *Council of State* (who is reported to have been the Author of this Cruelty to our Friends) a *burden* came upon me, my writing would not serve turn, I must go my self; and, in the Fear and Name of the Lord, *to plead the innocent and suffering Cause of our Friends with him.*

So away we went to his House: He was at first astonished to see what manner of Men we were; but after a little time he comported himself with more kindness than we expected at his hand. I askt him if He and the Senate had not received

received a Letter in Latine from an *English-man* about Two Years since, concerning their *Severity* towards the People called *Quakers*? He told me he had: I replied, I was the Man, and I was constrained in Conscience to visit him on their behalf; and I could not see how he, being a *Common-wealth's-man* and a *Protestant*, could persecute.

I pleaded the *Unnaturalness*, the *Unchristianity* and *Imprudence* of such proceedings, and prest our Reasons earnestly, but tenderly upon him. He assaulted us with several Objections; but, blessed be the Lord, they were mostly fictitious, and therefore easily removed and answered. He also promised me, That if I would write to the Senate a Remonstrance of the Case of our Friends, and express my Request to them, and inclose it to him, he would both present it and get it to be read, and make it appear, that he was not so much our Enemy as we lookt upon him to be. I promised to send him some Books containing a Defence of our Principles, which were accordingh

accordingly put into the hands of *Eliza. Haasbert* to deliver him in my Name.

Having taken our leave of the Old Woman and her Daughters, and a Man-friend residing in that City, and left the blessings and peace of our God amongst them, we took Ship for *Lier*, ^{Lier.} 17. 7. 2. where we arrived the next Morning.

Thence we took Waggon for *Bremen*, ^{Bremen.} 18. 7. 3. where we came safe, through the Lord's goodness, the next day; where we met our Friends and Companions *G. K.* and *B. F.* who were come hither some Hours before us from *Amsterdam*. In this City there is a work of the Lord begun, though yet obscurely: We had a travail upon our Spirits, that the blessed and precious Truth of our dear Lord and Master might find a place to rest its foot upon.

To that purpose we wrote to two *Ministers*, under some Suffering from their Brethren, because of their great ^{19. 7. 4.} Zeal against the *formality* and *deadness* of the so called Reformed Churches. This we sent by a Merchant, whom we formerly met at *Herwerden*. With
O some

Some difficulty we got to them, but
 the Person chiefly struck at was shy to
 speak with us: His reason was this;
 'It was known that we were in Town,
 'and it was one of the Accusations a-
 'gainst him, that he was a Fosterer of
 'all the *strange* Religions that came
 'through the Town. Also he was
 'then actually under Process, and that
 'the People that had heard of the inno-
 'cency of his cause conceived a preju-
 'dice against our *Name*, though it
 'might be without cause: Therefore
 'he could not at present confer with
 'us; and said he was sorry for it with
 'all his heart, but what we should say
 'to his Brother should be the same as
 'if it had been said to him; to whom
 'he referred us.

However I took hold of his Arm
 and said, I have this Message to deli-
 ver to thee, that I may disburden my
 self before the Lord, which was this:
Mind that which hath touched thy heart;
let that guide thee, and do not thou order
that: Consult not with Flesh and Blood,
how to maintain that cause, which Flesh
and

and Blood in thy enemies persecuteth thee
 for. He answered, 'Rather than I
 will betray that cause, or desert
 Christ, by God's strength, *they shall*
'pull my flesh off my bones. So he left us
 in his House, and truly we had a good
 time with his Companion, the other
 Minister, about three Hours testify-
 ing unto him, that the day was come
 and coming, in which the Lord would
 gather out of all Sects (that stand in
 the oldness of the Letter) *into his own*
Holy Spirit, Life and Power; and that
 in *This* the Unity of Faith and Bond of
 Peace should stand. And therefore
 that he and all of them should have an
 Eye to the *Principle* of God in them-
 selves, that being turned to it, they
 might speak from it; and that therein
 they would Glorifie God and be edified.
 So we parted, leaving the Man in a
 sensible and favoury frame. We visi-
 ted the Merchant twice, and had a
 very good time with him; the Man is
 of a loving and sensible Spirit, and the
 Love of God opened our Hearts to him.

We also visited Doctor *Johān So-*

phrony *Cozack*, an odd *Compositum* of a Man. He has had great and strange Openings; he hath writ several scores of Tracts: He is a great Enemy to the Priests, and in Society with none: Of a merry, yet of a rough disposition, without any method or decency in his Cloaths, Food, Furniture and Entertainment. He wants but three of four-score, yet of a wonderful Vigour and Pregnancy.

We were twice with him, and we have reason to think he was as loving to us as to any Body. And truly he did show at parting some serious and hearty kindness: But we could fasten little upon him as to God's Power, or any inward sense of us or our testimony: Yet we had little to object against what he said too; nay, some things were very extraordinary.

From him we went to Doctor *Bellingham*, an *English* Physician, a Man of a lowly and tender Spirit, who received us in much love, lamenting when we left him, that he had no more time with us.

At the Inn we had frequent opportunity to declare the way of Truth, and we must needs say, we were heard with patience and sobriety; particularly of a *Doctor* of Law, who lodged at the House, and an ancient Man of *Kiel* in *Holstein*. We left *Books* amongst them all, and in the Love and Fear of God we took our leave of them on the fifth day after Dinner, and begun our Journey towards *Herwerden*, Herfherden, 22. 7. 7. the Court of the *Princess*, where we arrived on the Seventh Day in the Morning, every way well, through the Mercies of the Lord. We sent to inform her of our arrival, and to know what Hour it would be convenient for us to visit her; who returned us this answer, That being then imployed in the business of her Government, it would be the second Hour in the Afternoon before she could be at leisure.

The time being come we went to visit her, and found both her and the *Countess* ready to receive us; which they did with much love and tenderness. I observed them to be much

lower in their Spirits than ever, and that our former blessed opportunities had had a blessed effect upon them. That Afternoon was imployed in the narrative of our Travels, which they heard with great attention and refreshment. The whole discourse ended with a precious little Meeting. The House being clear of Strangers, they both earnestly prest us to sup with them, which being not well able to decline, we submitted to.

At Supper the Power of the Lord came upon me, and it was a *true Supper* to us, for the hidden *Manna* was manifested and broken amongst us; yea a blessed Meeting it proved to us: O the reverent *tenderness* and *lowly* frame of Spirit that appeared this Evening, both in the *Princess* and *Countess*. The *French-woman* we found greatly improved, both in her Love and Understanding; yea, she was very Zealous and very broken, and was always with us on these occasions. After Supper we returned to the *Princess's* Chamber, where we stayed till it was about

about Ten at Night. At parting I desired the *Princess* would give us such another opportunity next day, being the first day of the Week, as we had the last time we were with her: She answered me, *With all my heart, But will ye not come in the Morning too?* I replied, *Yes willingly; what time wilt thou be ready to receive us,* she answered, *At Seven.*

About Seven the next Morning we ^{23. 7. 4.} came; about Eight the Meeting began, and held till Eleven: Several Persons of the *City*, as well as those of her own Family being present. The Lord's power very much affected them, and the *Countess* was twice much broken while we spoke. After the People were gone out of the Chamber, it lay upon me from the Lord to speak to them two, the *Princess* and the *Countess*, with respect to their particular conditions, occasioned by these Words from the *Princess*; *I am fully convinc'd; but O my Sins are great!*

Whilst I was speaking, the Glorious Power of the Lord wonderfully rose,

yea, after an *awful* manner, and had a deep entrance upon their Spirits; especially the *Counsellors*, that she was broken to pieces: God hath raised, and I *hope* fixt his own Testimony in them.

We returned to our Inn, and after Dinner we came back to the second Meeting on that day, which began about the second Hour in the Afternoon: And truly the Reverent, Blessed, Sure Word of Life was divided aright, and a precious sense of Truth was raised in the Meeting. There came more of the City than in the Morning, and we were much comforted in the Lord's power that was with us. For the Truth had passage, and the hungry were satisfied, and the simple-hearted deeply affected.

This day at both Meetings was one of the *Princess's* Women, that never was at Meeting before, and she (tho' very shy of us the last time) became tender and loving to us; she was truly reacht. O, magnified be the Name of the Lord, whose *Presence* was with us, and whose *Arm* stood by us! After

ter Meeting the *Princess* prest us to stay and Sup with her, pleading the quietness of the Family, and that they were alone. At Supper (as the Night before) it was upon me to Commemorate the Goodness of the Lord, his daily Providences, and how Precious he is in the Covenant of Light to the dear Children, and Followers of the Light. Great was the Reverence and Tenderness that was upon the Spirits of both *Princess*s and *Countess*s at that instant. After Supper we returned to the *Princess*'s Chamber, where we spent the rest of our time, in holy silence, or discourse, till about the tenth Hour, and then we repaired to our Quarters.

Next Morning about Eight we re-^{24. 7. 2.}turned to the Court, where the *Princess*s and *Countess*s were ready to receive us. The Morning was imployed in a very serious Relation, relating of the affairs, practice and sufferings of our *Friends* in *England*, with which they seemed greatly affected: When, about the Eleventh Hour a ratling of a Coach interrupted us. The *Countess*s immediately

diately slept out to see what was the matter, and returned with a Countenance somewhat uneasy, telling us, that the young *Princes*, *Nephews* to the *Princess* and the *Graef* of *Donau*, were come to visit her. Upon which I told them, we should withdraw, and return to our Lodging; but intreated, that for as much as we were to depart that Night with the Post-waggon, we might not be disappointed of a farewell Meeting with them; and the rather, for that I had a great burden upon my Spirit: Which they readily complied with, telling me, these Persons would only Dine and be gone. As we went to the Door, the *Countess* slept before us, and opened it for us; and as I past by, she lookt upon me with a weighty Countenance, and fetcht a deep sigh, crying out, *O the Cumber and Entanglements of this vain World! They hinder all good.* Upon which I replied, looking her stedfastly in the Face, *O come thou out of them then!*

After we had Dined at our Lodging, something being upon me to write to the

the Professors of Religion of that Country, I went up to my Chamber that I might be the more retired. Just as I was about the conclusion of the Paper, cometh the *Steward* of the House to the *Princesses*, with this Message, That the *Princesses* intreated us to come to her, for the *Graef* of *Donau* had a great desire to see us, and to speak with us. This brought a fresh Weight and Exercise upon us; but committing all to the Lord, and casting our care upon him, we went.

Being arrived, the *Graef* approached us in *French*: At first he took no great notice of our inceremonious Behaviour, but proceeded to inquire of us our success in our Journey, and what we found answering our Journey and Inclinations. Then we fell to Points of Religion, and the *Nature* and *End* of true Christianity, and what was the way that leadeth to the Eternal Rest. After some short debate about compleat Sanctification in this Life, we both agreed that Self-denial, Mortification and Victory was
the

the Duty, and therefore ought to be the endeavour of every sincere Christian.

From this I fell to give him some account of my *Retreat* from the World, and the inducements I had thereto, and the necessity of an *Inward* Work; with which he seemed much pleased. After this he fell to the Hat, &c. This choaketh, and the rather, because it telleth Tales: It telleth what people are; it marketh Men for Separatists; it's blowing a Trumpet, and visibly crossing the World, and that the fear of Man (greatly prevalent with too many serious people in that Land) *cannot abide, starteth at, and runneth away from.* Howbeit the Lord enabled me to open the thing to him, as that it was no Plant of God's planting, but a Weed of Degeneracy and Apostasy; a *carnal* and earthly Honour, the effect, feeder and pleaser of *Pride* and of a vain mind, and that no advantage redounded to mankind by it; and how could they that ought to do all to the glory of God, use that vain and unprofitable

fitable custom, which cannot be done to the glory of God? I intreated him seriously to consider with himself the rise and end of it; whence it came, what it pleased, and what that was that was angry it had it not.

I also told him of the *sincere* and *serviceable respect* which Truth substituteth in place thereof: And I exhorted him to Simplicity and Poverty of Spirit; to be like that Jesus he professed to be his Saviour, whose *outside* as well as Doctrine pleased not the Jews, and so we parted. He took his leave of the *Princess*, and then of us with great Civility.

After he was gone, the *Princess* desired us to withdraw to her Bed-chamber, and there we began our farewell Meeting. The thing lay weighty upon me, and that in the deep dread of the Lord; and eternally magnified be the Name of the Lord that overshadowed us with his Glory: This Heavenly, Breaking, Dissolving Power Richly Flowed amongst us, and his Ministering Angel of Life was in the midst

midst of us. Let my Soul *never* forget the Divine Sense that overwhelmed all. At that blessed farewell I took of them, much opened in me of the Hour of Christs *Temptation*, his Watchfulness, Perseverance and Victory: Also about the *Ten Virgins*; what the true Virgin was, the true Oyl and Lamp; and what the Bridegroom, his Door, Chamber and Supper: And in the conclusion of that *Torrent* of heavenly, melting Love with which we were all deeply affected, I fell on my Knees, recommending them unto the Lord, crying, with *strong* Cries to him, for their Preservation, and beseeched the Lord's Presence with us, and so ended.

After some pause, I went to the *Princess*, and took her by the Hand, which she received and embraced with great signs of a weighty kindness, being much broken: I spoke a few words apart to her, and left the *Blessing and Peace of Jesus with and upon her*. Then I went to the *Countess*, and left a particular Exhortation with her, who fervently beseeched me to *remember* her, and

and *implore* the Lord on her behalf. From her I went to the *French-woman*, and bid her be faithful and constant to that which she knew: She was exceedingly broken, and took an Affectionate and Reverent Leave of us.

Then I spoke to the rest, and took leave severally of them; my Companions did all the like. They followed us to the outward Room, and there it was upon me to step to the *Countess*, and once more to speak to her, and take my leave of her, which she received and returned with great Sense, Humility and Love. So turning to them all, my Heart and Eye to the Lord, I prayed that the *Fear, Presence, Love and Life* of God, with all heavenly Blessings, might descend and rest with and upon them, then, and for ever.

Home we went to our Lodging, ^{25. 7. 3.} clear'd the House, exhorted the Family, ^{26. 7. 4.} left Books, and then took Waggon for *Wesel*, about 200 English Miles from *Herwerden*. We rid three Nights and Days without lying down on a Bed, or sleeping, otherwise than in the

the Waggon, which was only covered with an old ragged Sheet. The Company we had with us, made Twelve in Number, which much freightned us: They were often, if not always, Vain; yea, in their Religious Songs, which is the fashion of that Country, especially by Night; they call them *Luther's Songs*, and sometimes *Psalms*. We were forced often to reprove and testifie against their Hypocrisie, to be full of all vain and often prophane Talk one Hour, and sing Psalms to God the next; we shewed them the Deceit and Abomination of it. We passed through several great Towns by the way, as *Lipstad, Ham, &c.* Many Discourses we had of Truth, and the Religion and Worship that was truly Christian, and all was very well; they bore what we said. But one thing was remarkable that may not be omitted: I had not been six Hours in the Waggon, before an heavy weight and unusual oppression fell upon me; yea, it weighed me, almost to the Grave, that I could almost

almost say, *My Soul was sad even unto Death.* I knew not at present the Ground of this Exercise: it remained about 24 Hours upon me. Then it opened in me, that it was a travel for the *Seed of God*, that it might *arise* over all in them I had left behind, and that nothing might be lost but the Son of Perdition. O the strong Cries, and deep Agonies, many Tears and sincere bowings and humblings of Soul before the Lord, that his holy sense, which was raised in them, might be preserved alive in them, and they for ever in it! That they might grow and spread as heavenly Plants of Righteousness to the glory of the Name of the Lord.

The Narrative from the 27th of the 7th Month inclusive, to the 10th of the 8th Month exclusive, is inserted in the following Letter to the *Countess of Hornes*, beginning in P. 220. and ending with P. 244.

F

For

For Anna Maria de Hornes, styled
Countess of Hornes,
Herwerden in Germany.

My dear Friend,

O That thou mayest for ever dwell
in the sweet and tender Sense of
that divine Love and Life, which hath
visited thy Soul, affected and overcome
thy heart! O tell me, hath it not some-
times raised thy Spirit above the World,
and fill'd thee with fervent and passio-
nate desires, Tea, holy resolutions to fol-
low Jesus thy blessed Saviour, who hath
given his most precious Blood for thee,
that thou shouldst not live to thy self, but
to him that hath so dearly purchased thee.

O the Retired, Humble, Reverent
Frame that I have beheld thee in, when
this blessed life hath drawn thee into it
self, and adorned and seasoned thee with
its own heavenly Vertue; beautifying thy
very Countenance beyond all the vain
and foolish Ornaments of the wanton
Daughters of Sodom and Egypt, for
therein

therein are Charms not known to the Children of this World.

O that this holy and chaste Life may be always precious with thee! and that thou mayest be for ever chastly kept in the Love and Fellowship of it! That out of this World's nature, spirit, and practice, thou mayest be redeemed by him, who is the Way, the Truth, and the Life; who, as thou watchest with holy vigilance, will not only daily manifest the Devices of the Enemy to thee, but save thee from him. For Christ's work in thee is thy sanctification, as it is in him his Father's Will, as he said of old to his Disciples; This is the Will of God even your Sanctification.

My dear beloved Friend, be steadfast, immoveable, without wavering; and work out thy great Salvation with fear and trembling; and lose not that sweet and precious Sense that the Lord hath begotten in thee: It is soon lost, at least weakened, but hard to recover. Wherefore let not the Spirit of the World in any of its appearances, vain Company, unnecessary Discourse, or Words, or worldly Affairs prevail upon the Civility of thy

Nature; for they will oppress the innocent Life, and bring grievous weights and burdens upon thy Soul, and prolong the coming of the Lord, whom thou lookest for, and put the Day of thy Redemption afar off. O beware of this complacency! Let me put thee in mind of that sensible resolution so frequently and so passionately repeated by thee; Il faut que je rompe, Il faut que je rompe. Ah this speaketh a weight, this weight a sense, and this sense a strong Conviction. Now be assured, that till Obedience be yielded to that present manifestation and conviction, the good things desired and thirsted after can never be Enjoyed.

Wherefore, my dear Friend, be faithful, and watch against the Workings of the Spirit of this World in thy self; that the Nature and Image of it in all things may be crucified; that thou mayst know an entire Translation, with holy Enoch, and walk with God. Jesus the holy Light, is this Cross and Power of God, that killeth and maketh alive; and he is the heavenly Vine too, if thou abidest in him, thou wilt bring forth Fruit: But if

if thou abidest not in him, thou wilt not bring forth that fruit, in which his heavenly Father only can be glorified. O see what the mind daily abideth in! O my Soul is even ravish'd with the sence of that holy and quiet habitation! In me saith he, you shall have peace, but in the World trouble; however, be of good chear, I have overcome the World: I am not of the World, as if he had said; I am not of the World's ways, Worships, Customs, or Fashions; for what ever is of the nature and Spirit of this World, hath no part in me: And as I am not of this World, neither are you of this world; for I have chosen you out of the world; out of the inventions, out of the worships and Fashions of the world. You are to leave them all, to come out of them all, and live and walk as Pilgrims in the world; that is strangers: To what? To the life and practice of the World; not using, but renouncing the vain Customs and Ceremonies, yea, the whole Conversation of the World, remembering that the friendship of this World is Enmity with God.

And what if the World hate you, it hated me first; and the Disciple is not greater than his Master, nor the Servant than his Lord: If you were of the World, the World would love you, and not re-proach and persecute you; for the World loveth its own. O my dear Friend, thou mayst be perfectly sensible what it is, not to be of this World.

But there is yet a farther Mystery in these Words, not discerned even of many, in whom some tenderness and Inquiry is begotten, much less of the worldly Christians. This World hath a false Earth and a false Heaven, a false Foundation, and a false Joy: Not only gross Wickedness, but Iniquity in a Mystery inwardly and outwardly. The VVhore, false Prophet, and Dragon, and all their Offspring are here concerned. This is their World that must be burnt with fire, that Christ is not of, nor his true Disciples. O the Light of Jesus discovereth it! And he is that spiritual Solomon that giveth true judgment, and that saveth the living Child, the true Birth; giving it to the right Mother,
and

and not to the false pretender. And all that hear his voice and follow him, shall receive true Light, Discerning and Judgment, to whom all Judgment is given: They shall know his Voice from Man's.

There are Two Trees of differing Natures that have contrary Fruits and Leaves. The one is the Tree of Life, which is Christ; the other the Tree of Death, and that is Satan. The fruit of the one giveth life; the fruit of the other bringeth Death; the Leaves of the first Heal; the Leaves of the last Poison. Many that discern the Tree, cannot clearly distinguish the Branches: And those that see many Arms and Branches, cannot distinctly behold the fruit, much less the leaves. This cometh by the gradual Discoveries and Revelations of the Light of Jesus, the Word of God, as it is daily received, and daily obeyed. Yea, and that Word is the Ax and Sword of the Almighty, to cut it down, daily feel the strokes of this eternal searching Light and Word at the very root of this corrupt Tree, this evil one, and his corrupt Nature, Works and Effects. For which end Jesus Christ is come, and

therefore is called a Saviour, which is little known in truth to the Christians of this World.

Alas my dear Friend, thou knowest this Word, yea, thou hast felt it: O hide it in thy heart! Treasure it up in thy Soul, and love it, and abide with it for ever. Alas! Whither shouldst thou go? This hath the words, and is the Word of Eternal Life; daily therefore watch and wait, that thou mayest be grafted more into it; that thou mayest live and grow by the virtue and life of it; and that it may grow in thy heart, as it grew among the first Christians, the holy followers of the persecuted Jesus. And when it searcheth thy wound, and cutteth away thy dead flesh; yea, when it separateth between the Soul, and the Spirit of this World, and divideth between Joints and Marrow; when it cutteth off the right hand, and plucketh out the right eye; O watch unto Prayer, and pray that thou mayest endure! O keep the holy patience of this pure and living Word; and this very Word will keep thee in the hour of thy sharpest Trials, and sorest Tribulations!

tutions! All virtue is in it! It is a tried
Word, a sure refuge; the staff and strength
of the Righteous in all Ages. 'Twas
David's Teacher and Bulcker; a Light
to his feet, and a Lanthorn to his Paths.
Walk thou in the Light thereof, and
thou shalt not stumble: in this word is
life (as in the Root) and this life is the
Light of Men. They that receive and
love the Light of it, will therein receive
divine Life from it to live to God. This
is the bread of God, that cometh from
God, and feedeth, and leadeth up to God:
By this only, that which is born of God
liveth, and is nourished. This is that
Carcase to which the wise Eagles gather;
and see thou gatherest to no other, and
feedest on no other. This is that hidden
Manna, that cometh from heaven; that
feedeth God's-Gospel Israel. The World
hath a Manna, but it perisheth; but this
endureth for ever: For 'tis not of Man,
nor from Man, but immortal, and from
God; hid from the knowledge of all the
vain Christians in the World: So that
the Israel of God can say to the Children
of this World, and that in Truth and
Righteousness,

Righteousness, we have a Bread you know not of. For this Manna, wait daily, that thou mayst be strengthened in thy wilderness-travel to the Land of Eternal Rest.

Wherefore labour not for the Bread that perisheth, that is, the Bread of Man's inventing and making, which cometh from below, and profiteth not, because it giveth not life eternal. But labour thou, (my dear Friend) for the Bread that never perisheth, that endureth for ever, and that giveth life eternal to all that feed upon it. O cast thy care upon this Word, love it, and dwell with it, wait daily upon it, hear its Voice only, and follow it, for it bringeth the Soul to the eternal Habitation of rest and glory. Yea, when all Flesh shall wither, and the beauty thereof fade away, this Word, and they that are grafted into it, shall abide for ever. O that this may be thy choice, and it shall be thy Diadem, and thy Eternal Crown of Glory.

These are the fervent desires, and these the daily prayers of my Soul, to the God of my Salvation for thee; not only that no-
thing

thing in thee may be lost, besides the Son of Perdition: But that thou mayst cast off every weight and burden, and that Sin, that doth so easily be-set thee, that grieveth, boweth and oppresseth thee: Under the heavy weight of which thou groanest and sighest that thy redeemer would come from Zion to deliver thee. O give not heed to the Enemy, the false Accuser, that seeketh to devour that which is begotten of God in thee: Neither look upon thine own Sins, Burdens, or Weaknesses; but lift up thy head, and look to Jesus, the Author of thy blessed Visitation, and wholly hunger and thirst after him, the spiritual brazen Serpent that healeth and relieveth all that in Faith and full Assurance look to him. Want of looking to him, hearing and obeying him, and having true faith in him, is the cause both of all the Presumption and Despair that are in this day. He did no mighty things fold in those places where they believed not.

O faint not, look not back, remember the holy Antients, the holy Pilgrims of Faith, the Royal Generation of Heaven! Heb. 11. Thou believest in God, be-

believe also in him for the Work's sake that he has already wrought in thee: He will minister to thee, as he was ministred unto by his Father's Angels in the Hour of his Abasement and great Temptation. O watch, and be faithful, and thou shalt be a Noble Witness for the Lord.

Once more let me expostulate with thee. Wouldst thou overcome the Enemies of thy Soul's peace, and enjoy the delightful presence of the Lord with thee? Then keep nothing back; let nothing be withheld that he calleth for: Remember that Saul of old lost his Kingdom, for keeping that alive which he should have slain: Thou knowest what befel Ananias and Saphira outwardly. But be thou like the poor Widow of old, that therefore gave more into the Treasury than all the rest, because they reserved the greatest part to themselves; but she gave All she had. O Blessed are they that make no Bargains for themselves: That have no Reserves for Self; neither consult with Flesh and Blood; nor in any Sense conform to the least Ceremony which

is borne of them: But that submit their Wills, in all things, to the Lord's, that they may be made Perfect through Sufferings, as Christ was.

Read me in the mystery of Life: I speak not of deserting, or flinging away all outward Substance; but that thy heart may reign above all Visibles, and make God its Treasure, and never stick in any thing of this lower World, or rest short of Christ, the Eternal Rest of all the Seed of Faith.

Here beginueth the Narrative.

THE Lord brought us well to Wesel on the fifth day after we left Herwerden, having some Service by the way. At Wesel we had a good time with Dr. Schuler, and ^{Wesel.} Rosendale, and the Woman we mentioned to thee, but the Taylor was shy and fearful of coming to us at the Doctor's. ^{27. 7. 54}

The next day we went towards ^{28. 7. 6.} Dunsburgh, we visited the Schult, or Chief

Chief Governour that Night whom we found at home; he received us with much Kindness. His VVife and Sister, we fear, have been shaken in their good belief of our Testimony since we were last there; some *Fowls of the Air* have devoured the Seed that was sown. O that sweet and tender frame in which we left them the time before! However, the entrance we had upon the Spirit of the *Schult*, a little consoled us. Hence we sent *Maria Martha's* Friend, a Letter, desiring him to let us have his Answer the next Night at *Dusseldorp*, inclosed to *Neander*, when and where we might see him, either at *Dusseldorp*, *Mulheim*, or *Duysburgh*; and if it were possible, we would gladly visit the *Countess of Bruch*.

Dusseldorp.
29. 7. 7.

VVe got early to *Dusseldorp* next day, being the last day of the VWeek: But *Neander* was gone to *Mulheim*, in order to Preach on the Morrow; so that we were disapointed of our Intelligence.

Nex

Next Morning we went towards *Collem*,
Collem, and there arrived that Even-
 ing. 30. 7. 11

The next day we had a good op-
 portunity with *Van Dinando* and *Do-*
cemius at the House of the latter; and
 that Afternoon took Boat back for
Dusseldorp: VVhere arriving next Mor-
 ning, we presently sent for *Neander*:
 who came to us, and three more in
 company. VVe had a blessed meeting
 with them, and one of the three that
 came with him, our Souls were ex-
 ceedingly affected with. 2. 1. 2.
 8th Month.
Dusseldorp.
 1. 8. 2.
 2. 8. 3.
 2. 8. 3.

The Meeting done, they went away,
 but *Neander* returned. And first, of
 our Letter to *Mulheim*; we found by
 him, (as also at our return to *Days-*
burgh) that *Kuper* was so far from en-
 deavouring our visit to the Countess,
 that he would not meet us himself,
 either at *Dusseldorp*, *Mulheim*, or *Days-*
burgh: Nay, it did not please him to
 send us an Answer, much less any the
 least Salutation. I confess it grieved
 us Now for *Neander*, the Young Man
 hath a Zeal for God, and there is a

Vi-

Nex

Visitation upon him, my Soul desireth that it may not be ineffectual: But I have a great fear upon me. For this I know certainly from the Lord God that liveth for ever, and I have a Cloud of Witnesses to my Brethren, that *Retirement* and *Silence* before God, is the alone way for him to feel the heavenly Gift to arise, and come forth pure and unmixt. This *only* can *aright* preach for God, pray to God, and beget People to God, and nothing else. But alas, his office in that Family is quite another thing; namely to perform *Ser* Duties, at *six* times; Pray, Preach, and Sing, and that in the way of the *World's* Appointments. His very office is *Babylonish*, namely, a *Chaplain*; for 'tis a *Popish* Invention.

In the good old Times, Godly *Abraham*, that was a Prince, and *Josbua* a great General, and *David* a King, with many more, *instructed their Families* in the knowledge and fear of God: But now People are too Idle, or too Great to pray for themselves, and so they worship God by *Proxy*. How
can

can a Minister of the Gospel be at the beck of any Mortal living, or give his Soul and Conscience to the time and appointment of another? The thing in it self is utterly wrong, and against the very Nature and Worship of the new and everlasting Covenant. You had better meet to read the Scriptures, the Book of Martyrs, &c. if you cannot sit and wait in *silence* upon the Lord, till his *Angel move upon your Hearts*, than to uphold such a *formal, limited and ceremonious* Worship. This is not the Way out of *Babylon*. And I have a deep sense upon my Soul, that if the Young Man strive beyond the Talent; God hath given him, to answer his Office, and fill up his Place, and wait not for the pure and living Word of God in his Heart, to open his Mouth; but either studieth for his Sermons, or speaketh his own Words, he will be utterly ruined.

‘Wherefore, O Dear Friend, have a care thou art no Snare to him, nor he to thee! Man’s Works smother and stifle the true Life of Christ; what

Q

‘have

' have you now to do but to *look* to Je-
 ' sus, the Author of the holy desires
 ' that are in you, who himself hath vi-
 ' sited you. Tempt not the Lord, pro-
 ' voke not God. What should any
 ' Man Preach from, but Christ? And
 ' what should he Preach People to, but
 ' Christ in them, the hope of Glory?
 ' Consider, nothing feedeth that which
 ' is born of God, but that which com-
 ' eth down from God; even the *Bread*
 ' of God, which is the Son of God, who
 ' giveth his Life for the World. Feel
 ' it and feed on it; let none mock
 ' God, or grieve his Eternal Spirit that
 ' is come to seal them up from the
 ' Mouth of Man, that hath deceived
 ' them, that Jesus the Anointing, may
 ' teach them and abide with them for
 ' ever.

' Be stedfast and immoveable, and
 ' this will draw the Young Man nearer
 ' to the Lord, and empty him of him-
 ' self, and purge away *mixtures*, and
 ' then you will all come to the *Divine*
 ' *Silence*. And when *all Flesh* is silent be-
 ' fore the Lord, then is it the Lord's
 ' time

time to Speak, and if you will *hear*,
 your Souls shall *live*. O my Soul is
 in great pain that you may be all *chast-*
ly preserved in that Divine Sense be-
 gotten in your Hearts by the eternal
 Word of God, that abideth for ever;
 that nothing may ever be able to ex-
 tinguish it. But more especially that
Thou, my Dear Friend, mayest be
 kept in faithfulness: For the Lord is
 come very near to thee, and *Thou must*
begin the Work; the Lord God ex-
 pecteth it at *thy hand*. If one Sheep
 break through, the rest will follow.
 Wherefore watch, O watch, that
 thou may'st be strengthened and con-
 firmed; and strengthen all that is be-
 gotten of God in that Family, by thy
 weighty; savoury and circumspect
 Life! O how is my Soul affected with
 thy present condition! It is the fer-
 vent Supplication of my Heart that
 thou may'st, through the *daily* obedi-
 ence of the *Cross* of Jesus, conquer and
 shine as a bright and glorious Star in
 the Firmament of God's eternal
 Kingdom. So let it be, Lord Jesus!

Amen.

Q. 2

We

' have you now to do but to *look to Je-*
 ' *sus*, the Author of the holy desires
 ' that are in you, who himself hath vi-
 ' sited you. Tempt not the Lord, pro-
 ' voke not God. What should any
 ' Man Preach from, but Christ? And
 ' what should he Preach People to, but
 ' Christ in them, the hope of Glory?
 ' Consider, nothing feedeth that which
 ' is born of God, but that which com-
 ' eth down from God; even the *Bread*
 ' *of God*, which is the Son of God, who
 ' giveth his Life for the World. Feel
 ' it and feed on it; let none mock
 ' God, or grieve his Eternal Spirit that
 ' is come to seal them up from the
 ' Mouth of Man, that hath deceived
 ' them, that Jesus the Anointing, may
 ' teach them and abide with them for
 ' ever.

' Be stedfast and immoveable, and
 ' this will draw the Young Man nearer
 ' to the Lord, and empty him of *him-*
 ' *self*, and purge away *mixtures*, and
 ' then you will all come to the *Divine*
 ' *Silence*. And when *all Flesh* is silent be-
 ' fore the Lord, then is it the Lord's

time

time to Speak, and If you will *hear*,
 your Souls shall *live*. O my Soul is
 in great pain that you may be all *chast-*
ly preserved in that Divine Sense be-
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 Word of God, that abideth for ever;
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begin the Work; the Lord God ex-
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 Wherefore watch, O watch, that
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 weighty, savoury and circumspect
 Life! O how is my Soul affected with
 thy present condition! It is the fer-
 vent Supplication of my Heart that
 thou may'st, through the *daily* obedi-
 ence of the *Cross* of Jesus, conquer and
 shine as a bright and glorious Star in
 the Firmament of God's eternal
 Kingdom. So let it be, Lord Jesus!
 Amen.

Q. 2

We

Duysburgh.

We tenderly, yet *freely* spoke our Hearts to him, before we parted, which done, in God's love we took our leave of him at *Dusseldorp*, and got that Night to *Duysburgh*, being the third Day of the Week. We first visited Dr. *Mastricht*, a Man of a good natural Temper, but a rigid *Calvinist*. I perceived by him, that they held a Consultation about seeing us at *Bruch*; but they all concluded, it was best to decline meeting with us because of the *Graef*, he being ready to sling our Name, in *reproach*, upon them, in his displeasure; and this would confirm him in his Jealousies of them. This might excuse the *Countess*, but by no means *Kuper*; and if I had any sense, *Mastricht* was there with them upon design to frustrate the hopes we had conceived of meeting with her. We from that descended to other things of weight, and in love and peace parted.

From his House we returned to our Inn, and after Supper we visited the *Schult*, who with much civility and some tenderness received us. His Si-

ster

ster also came to us, and we had a good little Meeting with them, and our God was with us, and his pure and tender Life appeared for our Justification, and pleaded our innocent Cause in their Consciences: And so we parted with them, leaving our Master's Peace amongst them.

The next day we came to *Wesel*, ^{Wesel.}
being the 4th day; where we understood by Dr. *Schuler* that thy *Sister* desired we would be so kind as to see her when we returned: Upon that we went and visited her; she received us very kindly. Thy *Brother* in Law's two *Sisters* were present; we stayed with her at least two Hours. Many Questions she put to me, which I was glad to have an Opportunity to Answer, for it made way for a *Meeting*: She intreated us to come again if we stayed, and told us our Visit was very grateful to her: Adding, That because we past her by the last time, she concluded with her self we had no hopes of her; with more to that effect. From thence we went to Dr. *Schuler's*,

who freely offered us his House for a Meeting next day: And indeed, the Man is bold, after his manner.

4. 8. 5.

The next day about Seven I writ a Billiet in *French* to thy Sister, to inform her of the Meeting to begin about Eight: She came, and her two Sisters with her; there was *Rosendale*, Colonel *Copius* and his Wife, and about three or four more, and to our great Joy the Lord Almighty was with us, and his holy Power reached their Hearts, and the Doctor and *Copius* thereby *confessed* to our Testimony.

The Meeting lasted about Four Hours: Being ended, we took our leave of them in the Spirit of Jesus, and so returned to our Inn. The Taylor was all this while affraid of coming to our Inn, or to the Doctor's to the Meeting: Great Fears have overtaken him, and the poor Man liveth but in a dry Land. After Dinner, we visited *Copius* and *Rosendale*, and at *Copius*'s we had a blessed broken Meeting, he, his Wife, *Rosendale*, his Wife, and another Woman (Wife to one
Dr.

Dr. *Willick's* Brother) present; they were extreamly affected and overcome by the power of the Lord, 'twas like one of our *Herwerden* Meetings; indeed, much Tenderness was upon all their Spirits.

This done, and having left Books, both there, and with thy *Sister*, we left *Wesel* with hearts full of Joy and Peace: And let me say this, That more kindness, and openness, we have scarcely found in all our Travels. O that this blessed Sense may dwell with them. A Seed there is in that place that God will gather; yea, a noble People he will find out: and I doubt not but there will be a good Meeting of Friends in that City before many Years go about; my love is great to that place. O how *Good* is our dear Lord to us, who helpeth our Infirmities, and carrieth through all Opposition, and feedeth us with his Divine Presence, in which is Life! His *Candle* hath hitherto rested on *our* Tabernacle, and he hath made us glad in *his own*

Salvation; Eternal Glory be to his excellent Name.

Cleve,
5. 8. 6.

We immediately took a *Post-Carr*, and came next day, about two in the Afternoon, to *Cleve*; where we had a very pretious Meeting at an honest Procurator's House, who received us with much love: Four or Five more were present, all Grave and Tender: Our Hearts were greatly affected with their love and simplicity. We also visited the Lady *Hubner*, who was kind to us.

Utrecht,
6. 7. 1.

Next Morning we set out for *Nimeguen*, and thence immediately to *Utrecht*, where we arrived that Night; and took the *Night-boat* for *Amsterdam*; because of a pressure upon my Spirit to be next day at the Meeting; and the rather, having intimated as much from *Coulen*.

Amsterdam,
7. 8. 1.

We arrived in the Morning at *Amsterdam*, where we found our dear Friends generally well, the City much Alarm'd, and great Curiosity in some, and desires in others to come to the Meeting. We had a very great

great Meeting, and many People of note resorted: God's Gospel Bell was rung, the Great Day of the great God sounded, and the Dead was raised, so as much tenderness appeared in several. O blessed be the Name of the Lord, whose Work and Testimony prospereth!

The next day was spent in divers 8. 8. 2.
Affairs relating to the Truth.

The day following we had a 9. 8. 3.
Meeting with Galenus Abrahams (the great Father of the Socinian Mennists in these Parts) accompanied with several Preachers and others of his Congregation: Divers of our Friends were also present. It continued about five Hours; he affirmed in opposition to us, That *there was no Christian Church, Ministry, or Commission Apostolical now in the World*; but the Lord assisted us with his VVisdom and Strength to Confound his Attempts.

Here endeth the Narrative.

I intend

I intend a Visit at the Hague to the Lady Overkirk, Sister of the Somer-dikes, and some others that have sober Characters of Truth and Friends; and thence to Rotterdam, where I have much to do, both with respect to Meetings and the Press.

Thus, my Dear Friend, have I given thee a tedious Narrative, yet I hope not altogether unpleasant. Perhaps the brevity of my Letters hereafter may best Apologize for the length of this: However, I consider two things; one is, That thou hast time enough, one time or other, to look over it; and next, That I have plentifully answered thy Requests, and demonstrated I have not forgotten thee.

O Dear Friend, let us live and remember one another (now absent) in that Divine Sense in which the Lord God dissolved our Spirits when together. O the Unity of this Faith, the Purity of this Love, and the Bond of this Peace! The Lord Jesus be with thy Spirit, and keep thee in this the Hour of thy Temptation, that thou mayest come forth as Gold

sever

seven times tried : So shall thy Testimony
 shine for the God that hath called thee,
 and He will reward thee with Honour,
 Glory, and Eternal Life. Amen.

Thus, saith the Lord, I remember
 thee, the kindness of thy Youth, the love
 of thine Espousals, when thou wentest af-
 ter me in the Wilderness, in a Land
 that was not sown. Jerem. 2. 2. Dear
 Friend consider this.

Yet again ; The way of the just is Up-
 rightness ; thou most upright do'st weigh
 the Paths of the Just, yea, in the Way of
 thy Judgments, O Lord, have we wait-
 ed for thee, the desire of our Soul is to
 thy Name, and to the Remembrance of
 thee.

With my Soul have I desired thee in
 the Night ; yea, with my Spirit within
 me will I seek thee early, for when thy
 Judgments are in the Earth, the Inhabi-
 tants of the World will learn Righteous-
 ness.

Lord thou wilt ordain Peace for us, for
 thou also hast wrought all our Works
 in us.

O Lord

O Lord our God, other Lords besides thee have had Dominion over us ; but by thee only we make mention of thy Name.

Lord in trouble have they visited thee, they poured out a Prayer when thy chastening was upon them.

Like as a Woman with Child that draweth near the time of her Delivery is in Pain, and cryeth out in her Pangs, so have we been in thy Sight, O Lord.

We have been with Child, we have been in Pain, we have as it were brought forth Wind, we have not wrought any Deliverance in the Earth, neither have the Inhabitants of the World fallen.

Thy dead Men shall live together, with my dead Body shall they arise : Awake and Sing ye that dwell in the Dust, for thy Dew is as the Dew of Herbs, and the Earth shall cast out the dead.

Come my People, enter thou into thy Chambers, and shut thy doors about thee ; hide thy self as it were for a little moment, until the Indignation be overpast.

For behold, the Lord cometh out of his place to punish the Inhabitants of the Earth

Earth for their Iniquities ; the Earth also shall disclose her Blood, and shall no more cover her Slain. Isa. 26. 7, 8, to

21. So come Dear Lord Jesus, that was dead, and is alive, and liveth for ever ! *Amen.*

Very dearly Farewell.

Amsterdam, 10th. of the
8th. Month, 1677.

*Thy Friend that
faithfully Travel-
leth for thy Re-
demption,*

no. 10.

The same day we had a blessed 10. 8. 4.
Publick Meeting never to be forgotten :
O the *Majesty, Glory and Life* that the
Lord attended us with ! Our Hearts
were deeply affected with his Presence ;
great Reverence and Brokenness was over
the Meeting , more than I had seen.
The Meeting done, we were opposed
by a Preacher, who was closely encoun-
tered and pursued by several *Merchants,*
&c. (not of us) that cryed *he was*
Rude

Rude and Ignorant, and that They had *a Testimony for us* ; and offered to Dispute in our Defence, but the Priest *ran away* : They followed him till they housed him ; what followed I know not.

It was upon me this day to engage *Galenus Abrahams* to a second Conference, that we might more fully debate and confute his grand Objections against the present Dispensation of Truth, and the heavenly Ministry witnessed among Friends. He refused not my offer of a second Meeting ; but sent me word his Business would not give him leave to let it be any time this day. Upon which the next Morning was fixt for the Conference, to begin at Eight ; which accordingly it did and held till One. The account of both the Conferences is not yet found, but with the latter some of his own Friends seemed better satisfied, and it ended very comfortably to us, because to a General Satisfaction.

The Meeting thus ended, and having refreshed our selves, after a solemn leave

leave taken of our dear Friends at *Amsterdam*, G. F. and my self went that Night to *Leyden*, accompanied by B. F. coming there late at Night, we forbore to inquire after any worthy in that place.

But the next Morning we found out ^{12. 8. 61.} two, one a *German* of, or near, *Darmstadt*; who not only express'd much love to the Principle of Truth, and unto us the Friends thereof; but also informed us of a retired Person, of great Quality, that liveth about two Hours back again towards *Amsterdam*, at a Village called *Wonderwick*. Our Resolutions of being that Night at *Rotterdam*, and having the *Hague* to Visit by the way, made our return at that time unpracticable: However, the Relation of the *German* concerning the good Inclinations of the great Man and his Wife, their *disdain* of the World, and *voluntary* retreat from the Greatness and Glory of it, rested strongly upon our Spirits. This Person presently conducted us to the House of one who had formerly been a *Professor* in

in the *University*, and there left us.

To this Person both G. F. and myself were more than ordinarily open, he was of a *sweet*, yet *quick*; of a *wise*, yet *very loving and tender Spirit*: There were few Strangers we felt greater love to. He assented to every thing we said: And truly his Understanding was very clear and open to the things that lay upon us to declare; and express'd his firm Belief of great Revolutions at hand, and that they should terminate in the setting up of the glorious Kingdom of Christ in the World.

What shall I say? The Man felt our Spirits, and therefore loved us; and in the fresh sense of that love, writ a Letter by us to a retired Person at the *Hague*, like himself: Which in several places of *Germany* was the way whereby we found out most of the retired People we visited. After near two Hours time with him, we took Waggon for the *Hague*, leaving the Peace of God upon him.

Hague.

The first thing we did there was to enquire out the Lady *Overkirk*; a Person

son of a *Retired* and *Religious* Character; separated from the publick Worship of that Country: She was at home, but her Husband with her; being a great Man of the Army of another Disposition and Way of Living, hindered our Access at that time.

The next Person we went to, was a Judge of the Chief Court of Justice in that *Republick*: He received us with great Respect, and a more than ordinary desire to know the truth of our Faith and Principles. We declared of the things most surely believed amongst us, in the Power and Love of God. He made his Observations, Objections, and Queries upon several things we spake; to whom we replied, and explained all Matters in question; inso-much as he declared himself satisfied in our Confessions, and his good Belief of us and our Principles: We took a solemn and sensible leave of him, and we felt the Witness of God reacht in him, and his Spirit tendred; which filled our Hearts with dear love to him: He

R

brought

brought us to his Street-door, and there we parted.

From him we went to visit that Person, for whom we had a Letter from the Dr. at *Leyden*, but he was not at home. We immediately took a Waggon for *Delft*, and from thence an Express-boat for *Rotterdam*, where we arrived well about Eight at Night.

8. 7. The next day was mostly spent in visiting of *Friends*, and the friendly People in that place, which consisted of several Persons of worldly Note.

8. 1. The next day, being the first Day of the Week, we had a large and blessed Meeting, wherein the deep *Mysteries of the Kingdom of Christ* and *Antichrist* were declared in the power of an endless Life. Several of diverse Religions were there, but no Disturbance or Contradiction, but a profound Silence and reverent Attention were over the Meeting.

That Night I had a blessed Meeting at my Lodging, with those Persons of

Note

A Person
n convin-
, tho the
rld pre-
ed, died
ly, ac-
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and cry-
our, How
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een, if I
then O-
ed?

Note, that at sometimes visited our publick Meetings, as that day, and have a Convincement upon them: The Lord's Love, Truth and Life preciously reached towards them, and they were very sweetly affected.

Next day I bestowed in perfecting ^{15. 8. 2.} and correcting several publick Letters which I was moved to write, both in my *First* and *Second* Journey in *Germany*, and after my return to these *Low-Countries*. They are left behind to be Translated and Printed: They are omitted here, because they are large and likely to be hereafter printed in English. The Titles whereof follow,

I. *A Summons or Call to Christendom in an earnest Expostulation with her, to prepare for the great and notable Day of the Lord that is at the Door.*

II. To all those who are sensible of the Day of their Visitation, and who have received the Call of the LORD by the Light and Spirit of his Son in their Hearts, to partake of the great Salvation, wherever scattered throughout the World, but more especially in the High and Low-Dutch Nations; Faith, Hope and Charity, which overcome the World, be multiplied among you.

III. To all those Professors of Christianity, that are Externally separated from the visible Sects and Fellowships in the Christian World, (so called) wherever hidden or scattered; True Knowledge, which is Life Eternal, from God the Father, by Christ Jesus.

IV. *A tender Visitation, in the Love of God that overcometh the World, to all People in the High and Low-Dutch Nations, who hunger and thirst after Righteousness, and desire to know and worship God in Truth, and in Sincerity; containing a plain Testimony to the Ancient and Apostolical Life, Way and Worship that God is reviving and exalting in the Earth, in his Spirit and Truth.*

The sense of the serious retreat of this great Man we heard of at *Leiden*, was so strong upon me, that I could not see my self clear to leave the Country before I had given him a Visit. I purposed therefore the next Morning to set forward to the *Hague*, from thence to *Leiden*, and so to *Wonderswyck*.

Wonder-
wyck.
16. 8. 3.

I arrived there in the Evening with B. F. A. *Sonnemans* and M. *Sonnemans*, and immediately made known our coming, and the end of it to him and his Wife, by the means of the young *German*, who was got thither before us, to visit them. An Invitation came to us all at our Inn, and immediately we repaired to his House, which was very stately, and yet plain. He presently came to us, took us by the Hand and bid us heartily welcome. We immediately sat down, and after some time of retirement, I spoke something of what was upon me, yet not before he had given us a sober and pathetic Account of his Life, and of the present frame and disposition of his Spirit.

All this was in the absence of his Wife; but so soon as I had finished what was then upon me to speak of the Witness of God, and of its Work in Man, upon the occasion of the History he gave us of his Life; he led us into another Room, where his Wife was. He told her, here were some *Christians*

Friends

Friends come to visit her, she saluted us very kindly.

We all sat down, and after some silence, the heavenly Power of God did, in a living and tender manner, open their States and Conditions to me, and opened my Mouth to them. The substance of my Testimony was to this purpose, That *Death* reigned from *Adam* to *Moses*; *Moses* was till the Prophets, the Prophets till *John*, and *John* till Christ: What Christ's day was, how few see this day: And whilst People are talking of being in Christ, under Grace, and not under the Law, *Death Reigneth over them*, and they are not come to *Moses*, nor the shaking or *quaking* Mountain, the Thundrings, Lightnings and Whirlwinds: And what was *that way* which led to Christ; and what it was to be in him, and under the Government of his Grace: Directing them to the blessed Principle of Light and Truth, and Grace, which God had shed abroad in their Hearts. I declared the *nature* and *manner* of the ap-
R 4
pearing

pearing and operating of this Principle, and appealed to their own Consciences for the truth of what was said: And I can truly say, the holy Life of Jesus was revealed amongst us, and like *Oil*, swom on the top of all. In this sense I was moved to kneel down and pray; great *Brokenness* fell upon all; and that that was before the World began, was richly manifested in and amongst us.

The Meeting being done, the great Man and his Wife *blest* us, and the work of God in our hands; saying, with *Tears* in his Eyes, *My house is Blessed for your sakes, and blessed be God that I ever lived to see you.*

And thus we left them, though with much difficulty; for they prest us, with great earnestness, both to eat and to lodge with them, and 'twas hard for them to bear our refusal. They said it was a *Scandal* to their House that they should let such good People as *we were* go out of it; or suffer us to lodge in any other place: But we declared our pre-engagement elsewhere,

where, and that it was not for want of true kindness towards them.

One passage I had almost forgot to mention : 'I was (*said he*) once at 'Table with the Duke of *Holsteyn* at '*Frederickstadt*, when the Magistrates 'came to complain against a People 'called *Quakers* in that City : The 'Duke was ready to be prejudiced a- 'gainst them ; but at the *very naming* 'of them I conceived a *more than ordi-* 'nary kindness in my mind towards them. 'I askt the Magistrate, what they were 'for a People ? He told me that they 'would not pull off their *Hats* to their 'Superiors : I askt him whether they 'would pull off their Hats to God ? He 'said, Yes : Said I, That may be the 'reason why they will not pull them 'off to Man. Do they live peaceably ? 'Yes : Do they pay their Taxes ? Yes : 'Do they rub their Hats in your Eyes ? 'No : Do they do any harm with 'them ? No : Why what is your *Quar-* 'rel then ? They meet in *silence*, and 'they will not speak or pray *unless they* 'be moved by the Spirit. Why, that is 'accord-

‘according to the Doctrine of Scrip-
 ‘ture : If this be to be a Quaker, I
 ‘would I were a *Quaker* too. But,
 ‘said he, I never saw one before, but
 ‘I bless God I see you now. He very
 much inveighed against the false Chri-
 stianity that is in the World, and great-
 ly magnified a *Tender*, *Mortified* and
Retired Estate. I have great hopes he
 and his Wife will die in the Truth.
 We returned to our Inn to Supper,
 and to Bed.

Haguc.
 17. 8. 4.

Next Morning we took Waggon
 for the *Hague*, where we met with
Docemius, the King of *Denmark*’s Resi-
 dent at *Coulen*, who had been at *Rot-
 terdam* to seek us, and came back thi-
 ther, with hopes to meet us. We had
 some service there with a *Lawyer* ; but
 were again disappointed of visiting the
Lady Overkirk, because of her Hus-
 band’s presence ; and the other retired
 Man before-mentioned was again from
 home : The *Judge* would gladly have
 received us, but a great Cause then de-
 pending commanded his Attendance.
 That Afternoon we took Boat for
Delft,

Delft, and so to *Rotterdam*, where we ^{*Delft.*} all arrived well. ^{*Rotterdam.*}

It was my desire to have been the ^{18. 8. 5.} next day at a Meeting at *Dort*; but it seems the Way that we hoped had been open for us, was shut; insomuch that we were prevented of that service. However, I applied my self to the perfecting of what yet wanted to be compleated in those Writings I left behind me to be Printed.

The next day, being the sixth day ^{19. 8. 6.} of the Week, we had a very blessed publick Meeting, taking, therein, our leave of the Country: And after that was done we had another amongst Friends, recommending to them the *Peaceable, Tender, Righteous Truth*: Desiring that they might live and grow in it, and be a People to the Lord's praise; so should his Work prosper, his Dominion be enlarged and encreased among them. In the Evening I had also a Meeting at my Lodging among the great People of that place, of which I have before made mention: And magnified be the Name
of

of the Lord, his Power did so sweetly visit them, and effectually reach them, that, at their departure, some of them fell upon our *Necks*, and, with *Tears* of Love, prayed that they might be *Remembred* by us, and that they might have *strength* to answer our great *Travel* for them. We recommended them unto the Lord, and the pure Word of his Grace in their Hearts.

20. 8. 7.

The next day the generality of Friends, of that place, met at *Sim. Johnson's* House, early in the Morning, where we took our leave of one another, in the Love and Power of the Lord, feeling his living Presence with them that *stayed*, and with us that *went*.

Briel,

Several accompanied us to the *Briel*; where we arrived about Noon. There accompanied us the King of *Denmark's* *Resident*, at *Colen*, who had been with us at those Meetings at *Rotterdam*, *P. Hendricks* and *C. Rocloffs* of *Amsterdam*, and *A. Sonnemans*, *B. F. M. S.* and *S. J.* with several others of *Rotterdam*.

The

The Pacquet-boat not being come, we were necessitated to lye there that Night.

That Night it was upon me, in the earnest Love of God, to salute the Princess and Countess, with a few farewell-lines, as followeth.

TO THE
Princess *Elizabeth*,

Salvation in the Cross, *Amen.*

Dear and truly respected Friend,

MY Soul most earnestly desireth thy Temporal and Eternal Felicity; which standeth in thy doing the Will of God now on Earth, as 'tis done in Heaven. O dear Princess, do it! Say the Word once in Truth and Righteousness, not my Will, but thine be done, O God! Thy Days are few, and then thou must go to Judgment. Then an Account
of

She died about Four Years after.

of thy Talent God will require from thee. What improvement hast thou made? Let it prove and shew its own excellency, that it is of God, and that it leadeth all, that love it, to God. O that thou mayest be able to give an Account with Joy!

I could not leave this Country, and not testifie the Resentments I bear in my mind of that humble and tender Entertainment thou gavest us at thy Court: The Lord Jesus Reward Thee: And surely he hath a Blessing in store for Thee. Go on; be stedfast, overcome and thou shalt inherit. Do not despond; one that is mighty is near thee; a present help in the needful time of trouble. O let the desire of thy Soul be to his Name, and to the remembrance of him. O wait upon the Lord, and thou shalt renew thy Strength! The Youth shall faint, and the young Men shall fail, but they that trust in the Lord shall never be confounded.

I wish thee all true and solid Felicity, with my whole Soul. The Lord God of Heaven and Earth have thee in his keeping, that thou mayest not lose, but keep in that

that Divine Sense, which, by his Eternal Word, he hath begotten in thee. Receive, Dear Princess, my sincere and Christian Salutation. Grace, Mercy and Peace be multiplied among you all that love the Lord Jesus.

Thy Business I shall follow, with all the diligence and discretion I can, and by the first give thee an Account, after it shall please the Lord to bring me safe to London. All my Brethren are well, and present thee with their dear love, and the rest with Thee that love Jesus, the Light of the World, in thy Family. Thou hast taught me to forget thou art a Princess, and therefore I use this freedom; and to That of God, in Thee, am I manifest; and I know my integrity. Give, if thou pleasest, the Salutation of my dear Love to A. M. de Hornes, with the inclosed. Dear Princess, do not hinder but help her. That may be required of her, which (considering thy Circumstances) may not yet be required of thee. Let her stand free, and her freedom will make the passage easier unto thee. Accept what I say, I intreat thee, in that pure
and

(254)

*and heavenly love and respect, in which
I write so plainly to thee. Farewel my
Dear Friend, and the Lord be with thee.
I am more than I can say,*

Thy Great Lover and
Respectful Friend,

William Penn.

*I refer thee to the Inclosed for Passa-
ges. We visited Giftall and Hooft-
man, and they us: They were at
one or two of the Meetings at Am-
sterdam. Vale in aeternum.*

For
adeth
indeed
in Love
and ab

For ANNA MARIA de Hornes,

Stiled Countess of Hornes.

Jesus be with thy Spirit. Amen.

BEloved, and much Esteemed for the
 sake of that love which is raised in
 thy Heart to the Eternal Truth of God;
 the increase of which I earnestly desire;
 that thou maist be more than Conqueror,
 through the powerful Workings of that
 Divine Love in thy Soul, which casteth
 out all false fear, and overcometh the
 World. In This eternal Love it is that
 I love thee, and would be loved of
 thee: Blessed are they that hold their
 fellowship in it. It is Pure, Harm-
 less, Patient, Fervent and Constant:
 fine, it cometh from God, and
 maketh all that receive it to God.
 Indeed it is God, and they that live
 in Love, live in God. If we keep
 and abide in him that hath visited

us, we shall always feel this love as a fountain; and Wonderful are the Effects of it. O it can lay down its Life for its Friend! It will break through all Difficulty, and hath Power to conquer Death and the Grave: This transcendeth the Friendship of the World, and the Vain-glorious Honour of the Courts of this World. This kindness is inviolable: Our purest Faith worketh by this Love. O the Tenderness of that Soul in which this Love liveth and hath place! The Humility and Compassion that always keep it Company.

And who can lively enough describe the lovely Image it giveth, the attracting and engaging Conversation it hath: But it is discerned, and greatly valued by the Children of Love, who are born of it, which all the Children of Light are. What shall I say, it is the great Command, and it keepeth all the Commands; Love pure and undefiled, it fulfilleth the Law and Gospel too: Blessed are they that feel any of this Love shed abroad in their Hearts.

With this Love it is that God hath loved us, and by the Power of this Love Christ Jesus hath died for us. Tea, 'tis this Love that quickeneth us to Jesus, that enflameth our Souls with pure and ardent Love to him, and Zeal for him: Tea, 'tis this holy Love, that forsake Father and Mother, Sister and Brother, Husband, VVife and Children, House and Land, Liberty and Life for the sake of Jesus: That leaveth the Dead to bury the Dead, and followeth Jesus in the narrow VVay of Regeneration. That can trust him in the VVinds, and in the Earth-quakes, in the Fire, and in the Waters; yea, when the Floods come in, even unto the Soul, This despondeth not, neither murmureth.

And as it cannot Despair, so it never Presumeth; Tea, it can triumphantly say, VVhat shall be able to separate me from the Love of God that is in Christ Jesus? Shall Principalities or Powers? Things present, or things to come? Shall Life or Death? O no, neither Time nor Mortality.

My Dear Friend, let this Noble Plant of Paradise grow in thy Heart. Wait upon the Lord, that he would Water it, and shine upon it, and make an Hedge about it; that thy whole Heart may be replenished with the Heavenly increase and fruits of it. O that thou might grow in thy inner Man! In Wisdom, Strength, and a pure Understanding; in favour with God, and with all People, that are in the same Nature and Image: For the World only loveth its own.

I hoped not to have been so quick upon my last long Letter, but God's pure Love (that hath redeemed me from the Earth, and the Earthly Nature, and Spirit) moved fervently upon my Spirit to Visit thee, once more, before I leave this Land. I deferr'd it to this Extremity, and being not clear to go hence, I send Thee my Christian Salutation, in this pure Love that Many Waters cannot quench, distance cannot make it forget, nor can time wear it out. My Soul reverently boweth before the God and Father of our Lord Jesus Christ, that it would please him to preserve thee. Fear him

him and thou needst not fear, for the Angel of the Lord encampeth about those that trust in his Name. The Angel of his Eternal Presence guard thee, that none of the Enemies of thy Soul's Peace may ever prevail against thee! Perseverance and Victory be thy Portion in this World, and a Crown of endless Glory be thy Reward in that which is to come. Amen.

Since my last (being the next day after the Date thereof) we had a meeting with Galenus Abrahams and his Company: The success thou maist perhaps see suddenly in Print, and therefore I shall defer the Narrative: Only, in general, our Dear Lord, our Staff and Strength, was with us, and Truth Reigned over all.

That Night we went to Leyden, where we visited some Retired Persons.

Thence, next day, to the Hague, where also we had a little Meeting. O the Lust and Pride of that place. Thou camest into my Mind as I walked in the Streets, and I said in my self, Well, she hath Chosen the Better Part. O be faithful, and the Lord will give thee an Eternal Recompence!

Thence

Thence we came to Rotterdam, where
the Lord hath given us several Heavenly
Opportunities in Private and Publick.

We are now come to the Briel and wait
our Passage. The Lord Jesus be with
You that stay, and with us that go,
that in him we may live and abide for
ever.

Salute me to my French Friend, bid
her be Constant. I wish thy Servants fe-
licity; but thine as mine own: God Al-
mighty over-shadow thee, hide thee un-
der his Pavilion; be thy Shield, Rock,
and Sanctuary for ever. Farewel, Fare-
wel.

Thy Friend and the
Lord's Servant,

Briel ²⁶₃₀ 8th. Month

S. N. 1677.

Id. p.

Next

Next morning the Pacquet-boat arrived, and about Ten, we went on board, having first taken our solemn leave of those Friends that accompanied us thither. 21. 8. 1.

We immediately set sail, with a great number of Passengers: But, by reason of contrary and tempestuous Weather, we arrived not at Harwich till the third day about the 6th hour. 22. 8. 2.
23. 8. 3.
Harwich.
24. 8. 4.

VVhence, next Morning, I writ this following *Salutation* and *Account* to the Friends of *Holland* and *Germany*, to return with the Boat.

A Letter from Harwich to Friends in Holland and Germany, containing the Passages from Holland to England.

Let this be sent to Friends in High and Low-Dutch-Land.

O My Soul magnifieth the Lord, and my Spirit rejoiceth in God my Saviour, who hath rebuked the

Winds and the Seas, and made us to drink of His Salvation upon the great Deeps! Yea, we could not but praise him in the Temple, for all things are full of his Majesty. Blessed is the Eye that seeth, and the heart that dependeth upon him at all times. There is not another God; he is the Lord alone that the holy Antients trusted in, and were not confounded. What shall my Soul render unto the Lord? We are full of his Mercy, he hath made us VVitnesses of his Care. We can say in righteousness, they are blessed whose God is the Lord, and that serve all the day long no other Master than our God.

Friends, this is an endeared Salutation to you all in High and Low Dutchland, in the deep and fresh sense of the Lord's preserving Power. O that you may abide in That sense of him which he hath begotten in you, and in the reverent knowledge of him, according to the manifestation which you have received of him, in the Light of his dear Son: That you may be faithful, and fervent for the Lord; that his glorious life and power may

may break thro' you: And these Lands,
 long dry and barren, as the Wilderness,
 may spring and blossom as the Rose.
 For what have we to do here, but to exalt
 him, that hath visited and loved us; yea,
 saved us in great measure? Ah, he is
 worthy! my Spirit Reverenceth him,
 my Heart and Soul do bow before him:
 Eternal Blessings dwell for ever with
 him.

Dear Friends, my love followeth to
 you as a fountain. God, even my God,
 and your God hath made you dear to me;
 yea, dearer than all Natural Kindred.
 You are Flesh of Flesh indeed. Nor
 Sea nor Land, Nor Time nor Place can
 ever separate our Joy, divide our Com-
 munion, or whip out the remembrance
 that I have of you. Yea, the living Re-
 membrance that my God often giveth me
 of you, in the life of his Son, abideth;
 which breaketh my heart to pieces: And
 I can say, I left much of my heart behind
 me; and the Lord only could have out-
 wardly separated me so soon from you. O
 this Love that is stronger than Death:
 More excellent than the love of VVomen;
 for

for that endureth for ever: This privilege have all the Saints. Jesus the Light of the World, that saveth from the World, be with you, Amen.

We got well last night about Seven to Harwich, being three days and two Nights at Sea: Most part of the time was a great storm of Wind, and Rain and Hail; the Weather was against us and the Vessel so leaky, that two Pump went night and day, or we had perisht. 'Tis believed that they pump't twice more water out than the Vessel could contain but our Peace was as a River, and our joy full. The Seas had like to have washt some of the Seamen over-board but the great God preserveth all well. Frights were among the People, and Despondencies in some, but the Lord wrought deliverance for all: We were mightily throng'd, which made it the more trouble some.

But it is observable that though the Lord so wonderfully delivered us, yet some vain People soon forgot it, and returned quickly to their wanton Talk and Conversation, not abiding in the

sense

sense of that hand which hath delivered them; Nor can any do it, as they should, but those that are turned to his appearance in their hearts: Who know him to be a God nigh at hand; which, O! may it be your Experience and Portion for ever!

And the Lord be with you, and refresh, and sustain you; and in all your Temptations never leave you, nor forsake you; that Conquerors you may be, and in the end of Days and Times, stand in your Lot among the Spirits of the Just made perfect. Amen, Amen.

Hirwich 24. of the
8th Month, 1677.

Yours in that which
is Eternal,

W. P.

Here I left dear G. Fox, and Gertruid Dericks and her Children, that came over with us, to follow me in a Coach; But I having a desire to be that day at Colchester-Meeting, went early away on Horse-back. G. K. accompanying me. We got the Meeting, and were well refresh't in Friends.

Colchester
24. 8. 4.

That

That Evening we had a mighty Meeting at J. Farly's house, where we lay; many being there of the Town that would not come to a publick Meeting. And indeed the Lord's divine Power and Presence were in the Assembly.

25. 8. 6.

Next day we had a great Meeting at a Marriage, where we had good service for the Lord. That Afternoon about four, we took Horse for London. G. F. &c. through miscarriage of a Letter about the Coach, not being come to Colchester. That night we lay at I. Ravens, eight Miles on our Way. There we met Giles Barnadiston, and William Bennet; with whom, and some other Friends thereabout, we were comforted in the Life and Power of the Lord.

London.
25. 8. 5.

The day following we took our Journey for London; came there in good time, that Evening; where I found all things, relating to Friends, in a good condition: Blessed be the Name of the Lord. I stayed about a week in Town both to visit Friends at Meetings, and

to be serviceable to the more general
Affairs of the Truth: Where a second
Letter from the Princess Elizabeth
came to hand.

Herfort, the 29. of October, 1677.

Dear Friend,

Y^{our} tender Care of my Eternal well-
being doth oblige me much, and I
will weigh every article of your Counsel to
follow as much as lies in Me, but God's
Grace must be assistant; as you say your-
self, he accepts nothing that does not
come from Him: If I had made me
free of all Worldly Goods, and left undone
what he requires most, I mean to do all
that, and By his Son, I shall be in no better
Condition than this present. Let me
feel him first governing in my Heart,
then do what He requires of me; but I
am not able to teach others, being not
taught of God my self. Remember
Love to G. F. B. F. G. K. and
dear

dear Gertruick. If you write no worse than your Postscript, I can make a shift to read it. Do not think I go from what I spoke to you the last Evening, I only stay to do it in a way that is answerable before God and Man. I can say no more now, but recommend to your Prayers,

Your True Friend,

Elizabeth.

I almost forgot to tell you, that my Sister writes me word, she had been glad you had taken your Journey by Osenburg to return to Amsterdam: There is also a Drossard of Limbourg near this place (to whom I gave an Exemplar of R. B. Apology) very Desirous to speak with some of the Friends.

Worming-
hurst,
1. 9. 5.

The fifth day of the next week I went to Worminghurst, my house in Sussex, where I found my Dear Wife Child and Family all well: Blessed be the name of the Lord God of all the

families of the Earth. I had that Evening a sweet Meeting amongst them, in which God's Blessed Power made us truly glad together: And I can say, truly blessed are they who can cheerfully give up to serve the Lord: Great shall be the increase and growth of their Treasure, which shall never end.

To him that was, and is, and is to come, the Eternal, Holy, Blessed, Righteous, Powerful and Faithful One, be Glory, Honour and Praises, Dominion and a Kingdom, for ever and ever. Amen.

A 3d. Letter from the Princess, which tho' it be after the closing of this Journal, yet being an answer to one writ to her in Holland, relates to it.

This 17. Nov. 1677.

Dear Friend,

I Have received a Letter from you, that seemeth to have been written at your Passage into England, which I wish may be prosperous, without date, but not with-

without vertue, to spur me on, to do and
 suffer the will of our God. I can say
 in Sincerity and Truth, thy will be done,
 O God, because I wish it heartily; but
 I cannot speak in Righteousness, until I
 possess that Righteousness which is ac-
 ceptable unto him. My house and
 my Heart shall be always open to those
 that love him. Gichtel has been well
 satisfied with the Conferences between you.
 As for my Business, it will go as the Lord
 pleaseth, and remain in him.

Your Affectionate

Friend,

Elizabeth.

There are more of this nature from
 her, and divers other Persons of Emi-
 nence in those Parts, but not immedi-
 ately relating to the Journal, are there-
 fore not published.

William Dens.

FINIS.

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